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THE REV. RUDOLPH L. TAFEL, PH. D.

By the decease of Dr. R. L. Tafel, on Jan. 9, 1893, the church on earth has lost one of its most indefatigable and learned workers. He was born in the city of Ulm, Wurtemberg, on the twenty-fourth of November, 1831, as the third son of Dr. Leonard Tafel, who at the time was teacher in the Gymnasium (High School) there. He early showed great talents for the languages, inherited no doubt from his father, who was master of twenty-seven tongues. While yet a boy he surprised his father by presenting him the New-Year's greeting, which it is customary in Germany to present in writing to one's parents, which he had written out in seven different languages. At another time he presented his New-Year's greeting in the Hebrew tongue which he had acquired without a teacher, and without any one's knowledge. Another characteristic of the boy was shown when he was brought home by an indignant policeman with the charge that he had torn up the pavement in the street. On being asked his reason, the boy replied he only wanted to find out what was beneath the pavement. Thus early he showed the zeal for thorough-going investigation which he manifested later on to better advantage in other fields.

He was further characterized by an unusual love for children, and was never so happy as when tending one of his numerous brothers and sisters. He also exemplified his talents

for teaching, by instructing one of his brothers in reading, before he was quite four years old, by a novel method. The independence of his character was further shown in setting out with one of his brothers, at the youthful age of fifteen years, to emigrate to America, settling down in Cincinnati, Ohio. This was in the year 1847. A few years later, three other brothers followed; and the five brothers with four other Germans founded the *Turn-Verein* (Gymnasts' Society) in Cincinnati, which has since grown into a large and powerful organization. While Rudolph first engaged in business, he soon found more congenial occupation in teaching music and the languages. In 1851 he removed to Philadelphia.

As both his father and mother were earnest believers in the New Church, Rudolph early showed a deep interest in the doctrines. Already in Cincinnati he had begun to translate the letters of Le Boys des Guays into German. This translation was afterwards published by the Rev. A. O. Brickmann in his *Bote der Neuen Kirche*, and in separate book form in 1860. In Philadelphia, Rudolph joined the New-Church Society then under the Rev. Wm. H. Benade, and wrote home letters, equal to small pamphlets, on New-Church education. He made himself useful in the Society by directing the music of the Sunday School, and as one of the teachers. In the Fall of 1853, the parents and remaining two brothers and three sisters came to Philadelphia, and the family was in great part reunited for a time.

In the year 1854, Dr. Leonard Tafel accepted a call to Urbana University as professor of languages; and Rudolph accepted a call as librarian to the United States Naval Academy in Annapolis. He found the large library, consisting chiefly of scientific works, stacked in the rooms without order or classification. By his indefatigable industry, he soon introduced order into this chaos, and drew up a classified catalogue, much to the satisfaction of the authorities and especially of Professor Chauvenet, who had been largely instrumental in securing his appointment. But when the library was reduced to order Rudolph found leisure time also for other work. He returned to his favorite employment of

teaching and soon had some of the most prominent men in the city studying German in classes. His method was so novel and interesting and withal so successful, that his pupils soon exerted themselves to secure him a position of wider usefulness, and procured his appointment in 1855, before he was quite twenty-four years old, as professor in modern languages in St. John's College, Annapolis. About the same time he received the degree of Master of Arts, *honoris causa*, from Trinity College, Hartford, Conn.

The versatility and enterprise of Rudolph was shown in having founded in Philadelphia, some years before, in conjunction with his friend, F. E. Boericke, the first homœopathic pharmacy in the world, which still exists under the firm name of Boericke and Tafel — his younger brother, Adolph J. Tafel, having afterward entered in his stead.

About this time, Professor Tafel, in conjunction with his father, published a work on "Latin Pronunciation and the Latin Alphabet" (New York, 1860), in which the results of modern researches were summarized, and which rested especially on the valuable work on the same subject by Prof. W. Corssen (Leipzig, 1858). In this work the ancient Roman method of pronouncing the Latin language is clearly set forth, and this has since been generally adopted in the universities of America and England. Jointly with his father, he also contributed valuable papers to the *Bibliotheca Sacra*, especially on the "Comparative Grammar of Bopp" and on "Comparative Semitic Philology." In the year 1862, he contributed to the "Proceedings of the American Philosophical Society" a valuable and exhaustive paper on "The Elementary Sounds of Language in General and of the English Language in Particular." This paper was also published separately, and when submitted to the University of Tübingen, it conferred upon him the degree of Doctor of Philosophy. About this time he was also made a member of the American Oriental Society, of the Academy of Sciences of St. Louis, and of the Society of Speculative Philosophy.

During all this time, Dr. Tafel had filled up his leisure time with the collection of materials for a New-Church Encyclo-

pædia which should contain in a digested form all that the writings of the New Church teach on any subject. Though this work was never completed it laid the foundation of that thorough knowledge of the Writings by which Dr. Tafel was ever distinguished. It was this long-continued, systematic study which enabled him while still a professor of languages to deliver lectures in the Theological School at Waltham (1866 and 1867), which chained the attention of all who heard him, and which enabled him without any further study to at once enter on the ministerial office at the request of the German Society of St. Louis, on the death of their beloved pastor, the Rev. H. H. Dickhöner (1867).

In the year 1862, he accepted the call of the Washington University, St. Louis, Mo., to the professorship of the Modern Languages and of Comparative Philology. The prime mover in this call was again Professor Chauvenet, the celebrated mathematician and zealous New-Churchman, who had witnessed with satisfaction Dr. Tafel's achievements in Annapolis, and who had preceded him to St. Louis as the Chancellor of Washington University.

In making a new English translation of the letters by Le Boys des Guays, Dr. Tafel found a number of philosophical inaccuracies, and was led to recast or rewrite the latter part of this work, and this Revised Edition was published in Chicago in 1868; it was afterwards translated into German by his father, Dr. Leonard Tafel, and published in Philadelphia. Here Dr. Tafel also wrote his work, "Emanuel Swedenborg as a Philosopher and Man of Science" (Chicago, 1867).

When Professor Tafel, in 1867, began to preach for the German Society in St. Louis, he thought it would be more orderly if he were introduced into the ministerial office. In consequence, he first became a licentiate, and on April 12, 1868, he was ordained by the Rev. J. P. Stuart. He at once took part in the formation of the Missouri Association, and was present at the Convention which met July 10 in Portland. At the request of the Committee on Swedenborg's Manuscripts, he travelled to Sweden, and afterwards to London, and made a careful and critical examination of all the manuscripts of Swedenborg, and published the "Results" in pamphlet form.

On his return from Sweden, he visited his home in Germany, and at Stuttgart he found in his cousin, Miss Emilie Tafel, the companion of his life's journey. Their betrothal took place about Christmas, and their marriage was solemnized early in spring by the Rev. S. M. Warren. With the support of the General Convention and of a number of English New-Churchmen, Dr. Tafel then proceeded with his wife to Stockholm to edit the photolithographic edition of the manuscripts of Swedenborg. The work, as far as the means allowed its completion, comprised ten folio volumes of four thousand and thirty-two pages, beautifully bound in vellum. The edition comprised one hundred copies.

While occupied with the editing of the photolithographs, Dr. Tafel at the same time made the most earnest efforts to collect all the documents, letters, etc., bearing on Swedenborg's life and work. In this work he was efficiently and kindly seconded by Mr. C. E. Flemming, Librarian of the Royal Library, and by Mr. J. A. Ahlstrand, Librarian of the Academy of Sciences. All the material thus collected was afterwards translated and arranged by him at the request of the Swedenborg Society, and printed in three large volumes, entitled "Documents concerning the Life and Character of Emanuel Swedenborg" (London, 1875-77). Especially valuable also are the biographical notes — three hundred and ten in number — respecting all persons who stood in intimate relation to Swedenborg.

While engaged in this work he received a call from the New-Church Society worshipping in Cross Street, Hatton Garden, London, for which in former days the Rev. Samuel Noble and the Rev. Prescott Hiller had preached, to become their minister. He accepted this call, and began his ministry there in July, 1870, and this connection was only terminated by his death. While under his ministration the Society removed to Camden Road, where it built a beautiful and commodious temple.

About this time Dr. Tafel extended his labors to Germany and Switzerland. In conjunction with Mr. J. G. Mittnacht, with whom he had been closely associated in Philadelphia,

but who had now returned to Germany, he founded a weekly New-Church journal, *Wochenschrift für die Neue Kirche* (1872-74). Mr. Mittnacht attended to the business management and translated and wrote many articles for the paper, but Dr. Tafel was the responsible editor, and he furnished a number of weighty and valuable leading articles. It was hoped that the journal might be the means of conjoining more closely all the believers in the church who use the German language. In furtherance of this end, Dr. Tafel also undertook several missionary tours in Germany, Austria, and Switzerland, using his church vacations for the purpose. In the year 1872, Dr. Tafel preached and administered the Holy Supper in Stuttgart and in Vienna. In Vienna he delivered a number of sermons and lectures, and concluded with baptizing twelve persons. In the following year, he baptized eleven persons in Zurich and in St. Gallen; he was present at the formation of the Swiss New-Church Union, Sept. 20, 1874, and administered the Holy Communion. On the following Sunday he preached at Stuttgart, administering baptism and the Holy Communion. In the afternoon, Mr. Mittnacht delivered an address in favor of the formation of a general German New-Church Society. Everything seemed progressing favorably toward order and union; all at once Mr. Mittnacht, yielding to some radical opposition, proclaimed himself in opposition to the distinctive New-Church baptism, and in opposition to ecclesiastical order as established in America and in England. Not deeming it useful or practicable to enter into an open disputation in this matter, Dr. Tafel gave up the editorship of the *Wochenschrift*, which came to an end after completing three volumes. It was succeeded by the *Neukirchenblätter*, which was the organ and exponent of the new order instituted by Mr. Mittnacht. The General Society instituted by him gradually ebbed away, leaving a worse chaos than before. The only thing saved from the wreck is the work of publication, which has now passed into the hands of a new body, the German Swedenborg Society.

The rare linguistic talents of Dr. Tafel were not lying idle during this time, as in conjunction with his father and his

younger brother, Louis H. Tafel, now professor in Urbana, he published an "Interlinear Translation of the Bible," of which the Pentateuch, the Chaldaic portion, and the New Testament are completed. He also assisted in the German translation made, at the request and at the expense of Mr. Theodor Müllensiefen, by his father, assisted by Rev. Louis H. Tafel. Besides this Dr. Tafel was Professor of Theology in the New-Church College at Islington, London, from 1872 to 1880, and in 1883 he was appointed principal of the New-Church Educational Institute, which owed its existence largely to his efforts.

In the year 1876, Dr. Tafel revisited the United States, this time in company with his wife, to attend the golden wedding of his parents. At the Conference of New-Church ministers in Frankford, Pa., he read part of his work on "Authority in the New Church," which caused a great sensation. Though a number of the ministers did not agree with his position, the Convention, which met the week following in Philadelphia, at the request of twenty-six ministers, recommended the work for publication to its Board of Publication, and it was accordingly printed in the course of the year. A German translation, by the Rev. F. W. Tuerk, was printed by the German Missionary Union, Philadelphia, 1881.

During this same visit, Dr. R. L. Tafel assisted in the formation of the Academy of the New Church, June 19, 1876, which was chiefly founded to defend the Divine authorship and authority of the Heavenly Doctrines. But he was one of the first to oppose the errors into which this body afterwards fell — its hierarchical despotism; its assumption of being an Internal Church; the formation within it of three degrees; its teaching that the Writings are the *Word* for the New Church; etc. He had also from the first opposed the secrecy which shrouded its proceedings. In view of the despotic rule which followed the freedom first enjoyed in this body, it was a natural consequence that Dr. Tafel was not allowed to remain a member, while opposing a number of its new-sprung teachings. When placed in greater freedom, through his separation from this body, Dr. Tafel controverted through the

pulpit, and through the press, the newly-hatched heresies. As a number of his most active members still remained in the Academy, there was a long-continued contest, which was only concluded when these Academy members at last withdrew from the Camden Road Society.

Among the many works published by Dr. Tafel, in England, we would yet mention his pamphlets on "The Distinctive Ministry," "The Preaching Gift" (London, 1874), and others in which he controverted the position of the radical wing, that there is no need of a distinctive ministry in the New Church, "The Issues of Modern Thought" (1885); "Our Heavenward Journey" (1888); "Huxley and Swedenborg" (1889); "Order in the New Church" (1889); "Socialism and Reform in the New Church" (1891). There are two other works which require especial mention: the first of these is "Swedenborg on the Brain; considered Anatomically, Physiologically, and Philosophically." (Vols. I. and II., 1882, 1887.) In this work we have not only a translation of the voluminous work of Swedenborg on this subject, but all the modern authorities have been adduced, and it is shown that their testimony only serves to furnish additional proofs of his theory. The other work is "Swedenborg and the Doctrines of the New Church" (London, 1889, pp. 571). The eminent New-Church philosopher, Dr. J. J. G. Wilkinson, speaks of this book as "a monumental work," and it embodies an epitome of the most mature New-Church thought. While the doctrines which Swedenborg has treated fully and systematically are presented more succinctly, the author especially dwells on those doctrines which have not been thus fully and systematically presented. This is especially the case with the doctrine of Illustration or Spiritual Enlightenment to which one half of the work is given.

It may not be amiss to mention in our sketch that Dr. Tafel was an ordaining minister of the English Conference, and in 1887 was President of Conference.

It is pleasant to know that though Dr. Tafel during the last years was a sufferer, especially from abdominal troubles, and underwent in November an unusual and dangerous operation,

the last month of his life was extremely peaceful and pleasant, though he was continually growing more feeble and had frequently to undergo great sufferings. On the Sunday preceding his departure, he endeavored to conduct as usual his family worship with his wife and nurse. With a firm hand, he wrote : " Let my wife read from REVELATION, chap. 21, concerning the New Jerusalem : ' And I saw — ' " When this had been done all three prayed the Lord's Prayer, and he gave them, as usual, the blessing. To a friend, Rev. John Presland, who visited him, he said, " I am so happy," and kissed him. On the following morning he fell into a sleep, from which he awoke no more. The lines of pain in his face gradually changed into a gladsome expression, and at 11.30 P. M., he passed away.

Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labors ; and their works do follow with them.

Urbana, Ohio.

L. H. TAFEL.

WAIT ON THE LORD.

O THOU, who long'st to change the times and state
Of all things round thee, having found how dark
The light of truth, how weak the sacred ark
Of old religion has become of late ;
How full of evils dire our civil life ;
How poverty grows deeper, while their gold
The rich still heap together as of old ;
And all works onward towards a bitter strife :
Learn, ere thou hasten to precipitate
The end, that some new era may arise ;
Learn from the lesson of thy own mild fate
How wisely One with never closing eyes,
Guiding and bending all things small and great,
Brings out of evil good ; learn and be wise.

Toronto, Ont.

T. M. MARTIN.

THREE DREAMS.

III. — THE MAN'S DREAM.

JOHN resumed his daily cares and duties with a spirit more hopeful and more ardent than ever; but the promise of happiness and of usefulness was not fulfilled. Only two weeks before the date set for their marriage, the woman he loved was thrown from a spirited horse she was riding, and instantly killed. The blow was a terrible one, hardly, however, a crushing one to a man of his strong and healthy nature. He could not forget his grief, nor did he wish to do so; but he kept it to himself, gave himself more devotedly than ever to his work, and the affection and respect of his friends grew stronger than ever as they saw the noble dignity with which he bore his sorrow. To the community he seemed to become not merely useful, but almost indispensable. His skill was so great that it was sought by all; but he deemed himself especially the friend of the poor, and it was among them that he best loved to work and practise. If they could pay him for his services, without severe self-denial, he allowed them to do so, as he considered it important to save their self-respect whenever possible. But if they were in the depths of poverty his services were just as freely given; and not his services only, as he often drew freely from his now ample income to relieve their distresses. Moreover, he interested the good men and women of the city in them, and with their help formed an active organization whose object was not merely to give help to the suffering and needy, but to teach all of humble means to live with thrift, economy, and cleanliness. New tenements were built for them, and old ones repaired. Instruction was given in the laws of hygiene through evening lectures, which were quite fully attended, and by those too who were most in need of such enlightenment.

Nor did Merton busy himself with the poorer classes alone. It was one of his most cherished aims to make the city of L — a model community, and he succeeded in getting the

best citizens quite generally interested in his project. He held that there was no need of cities being corruptly governed, piling up large debts, and making the taxes excessively burdensome. All this, he claimed, could be prevented if the best citizens would organize, work together, and never relax their efforts for pure, honest, and progressive government. So, under his lead, they did organize, and they caught something of his untiring energy and enthusiasm. The young men formed a club whose special object was to hold up the duty of voting in city elections as a sacred and inviolable one; and so active were they in advocating this idea that a man who stayed away from the polls through indifference was considered by the community in general to have disgraced himself. The result of all this effort was not merely a clean government, but a remarkably vigorous and efficient, and a very economical one. Improvements were rapidly introduced, the streets were kept well paved and clean, and the drainage and all sanitary arrangements were as perfect as such things can be made.

But I have said that the promise of usefulness, which in Merton's case seemed so rare, was not fulfilled. Even so it proved to be. For two years after the death of his betrothed he labored at L ———, and then he met with an accident that seemed to make further usefulness here impossible. One day while he was attending an injured workman, at a quarry near the city, one of his eyes was injured by a splinter of stone, and after a short time it became apparent that the sight of it was entirely destroyed. Nor was this all. The other eye became affected through sympathy, and was attacked with a very severe inflammation, which for a time seemed likely to end in utter blindness. Finally, however, the sight was saved, but the organ remained weak, and was always likely to be so. A life in the open air was pronounced necessary, and so, very sadly, John Merton turned his back upon this scene at once of happiness and of sorrow, and upon the friends, who now might be said to comprise the whole city, and sought his father's home.

At Snowdon he found that little had changed. The village

was as quiet, and dull, and sleepy as ever. Still the old, dead formulas were droned forth every Sunday from the pulpit; still the villagers pursued their narrow round of duties remote from the great world; and still the rising generation was trained in the prosy and joyless ways of its fathers. Some little attempt John made to rouse the people into a fuller, more thoughtful, and more active life. But the contrast between the minds he had to deal with, and those he had left at L——, was so painful that he soon abandoned the effort. He devoted himself in every possible way to his father and mother, and their satisfaction in having him with them again, made him feel that even under these narrow conditions his life had its use. He could not read; his eye did not yet allow that. So he worked hard and thought much; especially did his mind dwell upon his dream on the mountain at L——, and upon the command to seek the truth, with which it ended. "What truth shall I seek?" he said, often, to himself. "Plainly, not the truth that is found in books, for that one can acquire with the intellect alone. I cannot surely tell what was meant, but at least I can keep the humble and child-like spirit which was bidden, and perhaps all else will sometime be revealed." And so he worked and waited.

His life under these conditions did not continue long. One day, only about a year after his return to Snowdon, he came down from his favorite resort on the mountain to find that his father had been stricken down with heart disease, and could live but a few hours. He was conscious, and the parting between father and son was of the most affectionate kind. They had never been in perfect sympathy, but strong attachment and deep-felt respect had never been lacking on either side. When his father had breathed his last, John realized that after all he owed more to this friend than he should ever owe to any other, and his grief was sore.

And still deeper was his sense of loss and affliction when it soon became apparent to him that he must part with his mother, too. She was not yet much past middle life, but her physical organization was delicate, and the bleak New-England winters had done their work. She passed into a de-

cline, lingered for about a year, during which time he enjoyed much with her, and talked much with her upon those solemn themes which she had first opened to his mind when he sat upon her knee in childhood, and then quietly and gently she breathed her last. He had no home now in the world, and an unutterable feeling of desolation possessed him. For a time he knew not what to do nor whither to go.

But gradually he learned to face life with the calm and quiet resolution that had always marked him. He could not stay longer at Snowdon — there was nothing whatever to hold him there. He thought of L——, but neither was he willing to settle himself there again, in spite of the urgencies of his friends who knew of his bereavement and were eager to have him among them once more. He felt that he could not resume his old usefulness there; and that to live there and not work as he had once done would be unceasingly painful. His means were ample for one of his simple tastes, and he decided to go still farther west than he had been before, buy a sheep ranch in Southern California, and begin life anew.

Action followed swift upon this decision. Within a few months of his mother's death he had planted himself among the hills of that land of golden sunshine; and here, amid new scenes and surroundings, he endeavored to forget his griefs and troubles. His ranch was an extensive one, and he was now the owner of many thousand sheep; so he had plenty to keep him busy. He was somewhat isolated, but some neighbors he had who were intelligent, and, in a measure, congenial, and they gave him all the society he really cared for. He had become a grave and silent man, and no one could see him long without noting the air of sadness that had become habitual with him. But along with the sadness there was a gentleness and kindness that were almost womanly. Ever he cherished the injunction of the dream to keep the heart of a little child — and in truth he had become humble and childlike as a strong man seldom does become in this world. His smile was a beautiful one, it was so full of sweetness, and in his eye was a softness and a tenderness that made children love him, and trust him upon first acquaintance.

Year after year passed by in his new home. His flocks increased, his circumstances prospered in every way, and his life, quiet as it was, was not unhappy. He had in a measure recovered the use of his eye, and could now read as much as he wished, but still as of old his favorite pleasure was to climb among the hills. Sometimes he took long trips from home, and spent days at a time in exploring the hills that line the coast, or the Sierra Nevada Mountains. One day, as he was walking among the latter, and was in the very heart of them, he came unexpectedly upon a bit of open country that commanded an uninterrupted view to the west as far as the eye could see. Range upon range of mountains stretched away beneath him — the nearer ones vivid and distinctly outlined, the remoter ones variously robed in blue and purple according to their distance. Beyond them lay the vast stretch of plain that runs north and south through the length of California, and through the middle of it he could distinctly see the Sacramento River, appearing like a silver thread in the sunlight. And further still, bounding the western border of the plain, were the mountains of the coast range, dimly revealing themselves through the summer haze. Still beyond these, though not visible in the distance, was the boundless reach of the Pacific. "Beautiful!" he exclaimed. "How beautiful! As beautiful as heaven, I should say, did I not remember my dream."

Not long after this, misfortune once more fell upon him. There came a rainless winter, not such a very uncommon occurrence in that region, and his sheep all perished. The pecuniary loss, severe as it was, he did not mind, but the sufferings of so many innocent creatures, whom he was powerless to relieve or save wrung his heart. Once more the question arose, Where should he go? Here he felt he could stay no longer. This land, too, had become too sad and trying in its associations. "Come back to us," wrote his friends at L——, who had never lost trace of him nor given him up; and after much thought upon the matter he resolved to obey the summons. He was still independent, in spite of the loss of his sheep. There had recently been a rapid rise in the value of land all over Southern California, and he was able to dispose

of his ranch for a sum that would more than maintain him in comfort for the rest of his life. And now that his eyesight was largely restored, he felt that he could once more be of use in his profession. He could hardly be a severe student and attain eminence, but for that he did not care. Among the poor, and in resuming his old work in the direction of pure and efficient government, he saw ample opportunities of usefulness. The spring, the vigor, and the hopefulness of youth were gone. But the childlike spirit and the humble love of service remained, and was not this enough to make his life a well-spring of good to the world? So the dream had seemed to promise.

He had grown to love these hills amid which years of contented if not actively happy life had been spent, and the day before he was to depart for L——, he climbed a favorite summit to take his leave of them. It was the summer time, when naught is green but the foliage, and the brown and yellow hills take on rich tints and shadings in the unclouded sunshine. He gazed long and fondly on the familiar scenes around him, and finally, not without some thought of his earlier dreams, and some longing that a fuller revelation might now come to him, he lay down and fell asleep.

And the longing was gratified, for once more he dreamed, and his dream brought him glimpses of still fairer things, and still nobler and diviner truth. He now found himself, not among children, with sweet, innocent faces, not among youths and maidens whose eyes were aglow with eagerness to know and to do, but among men and women on whose countenances played a holier light than he had ever seen before. The ardor and the fire of youth were replaced by a grand and noble dignity of expression, that spoke of achievement and knowledge and power. In the calm and tender light of the eye, in the pure and shining forehead, in the lines of the mouth that showed strength and settled will, with no trace of agedness and with all the winning sweetness of childhood, and in the radiant peace and kindness and charity that beamed from the whole face, he saw the full beauty of angelhood and the purest glory of heaven. And so sweet a

thing it was to be with these celestial beings, that there arose within him no longing to explore further, no desire to see what new revelations of beauty, of grandeur, and of glory the heavenly land might yet afford. Here, here, he felt sure, was the very centre of the life of heaven. To walk with these glorified men and women, to know by what experiences they had attained to this state of perfect felicity, perfect knowledge, and perfect power, to understand their walks and ways, and to get even a passing glimpse of those inner joys which gave to their faces such a radiant beauty — this, he realized in the very inmosts of his being, would be the highest he could ask or wish.

And some measure of this desire was granted him. Into a circle of these purified ones he was permitted to pass, that the sweetest and divinest things of their experience might be unfolded to him, in so far as this revelation was a thing to be allowed. To meet them in vast throngs, as they filled some spacious sanctuary, was not given ; for this would have been to lead his mind away from the very inmost principle that drew them to one another. For beside the universal love that filled and pervaded each one of them, and made him abound in sweet charity toward every living thing created by God's hand, there was a warmer, tenderer, and more interior love that burned in the heart of each ; and that was the love of performing the same use and rendering the same service to the Lord. And so he found them not in multitudes, and not brought together by any chance or accident ; but living in groups eternally together, and forever growing in sympathy, love, and affection toward all who made up their own group and circle. Thus each of them had his home in heaven — a home whose felicity could never through all eternity be crossed or shadowed or broken. For no bereavements, no separations, no misunderstandings could disturb its tranquil peace. Rather did that peace grow sweeter and more profound as the ages rolled on and on, for the inmates of each home grew ever in knowledge and in the stature of perfect manhood and perfect womanhood, and thus were brought ever into closer union with one another.

Hence in passing into a single group of those who were so united, he passed into a circle of homes. Converse with the occupants he did not have, but the mansions themselves he was permitted to see, as well as to note more fully the features, the clothing, the manners, and the ways of the members of the circle. And in beholding he found that no feeling of common curiosity was awakened in him. He could but gaze on all he saw with wonder, awe, humility, and reverence. The secret of the life around him — this he would know, and everything that might help to reveal it. More than this was forbidden by the very sanctity of the place.

And first he noted that while each member of the circle had his own distinctive cast of features, there was yet a striking resemblance to be traced amongst them all. In every face was an expression and a certain moulding of the whole countenance, that marked the life of the spirit. And as this life was common to them all, and shared by all, so too was the moulding of the features that signified it shared by all. And such frankness was there of countenance and bearing, that he felt instinctively that one who was versed in the ways and life of heaven could easily discern from the face, not merely the ruling love of its owner, but the use to which was devoted the whole energy of his being. And, after a little while, he was able to see that the garb of every individual of the circle was in perfect keeping with the character of his countenance. And this being so, it was necessarily true also that there was some similarity in the clothing of all the members. It was as if the form of life and of love that reigned through the whole society, controlled and fashioned the whole outward man, and caused it to be in perfect correspondence with the inner life of the spirit; and since this inner life was beautiful, the whole outward man, including even his raiment, was also beautiful. Deformity, distortion, and every kind of ugliness, were thus banished by this far-reaching spiritual law. And while he was lost in wonder at this all-pervading beauty, a still finer manifestation of this same law was made apparent to him. For he noticed that here, as on earth, the men and women were united by the bond of marriage, and that be-

tween each man and wife there existed a marked resemblance of feature, but one which did not interfere with the individual character of each. And so each member of the circle not only bore a general likeness to all its other members, but also a special likeness to his own married consort. And a most rare and beautiful thing was this latter resemblance; for the points of similarity were all so fine and subtle that the effort to trace them was a pleasure to the mind.

But not here by any means did the workings of the reigning love of the circle cease. It moulded the whole life of the circle, and every outward aspect of that life. In the homes of the society the same law of resemblance was manifest. Each was individual, yet each was like all the others, and each was in keeping with the character of its special occupants. And here again he found the resemblance full of delicate and subtle beauties, not all at once apparent, but dawning gradually and sweetly on the mind. And the arrangements of the streets and houses were also such as to suggest the controlling spirit of the circle; for it seemed that they could not well be other than they were, and so by some fine law of correspondence, not easily apparent, they added to the ruling harmony. And so complete and perfect was that harmony that discord was utterly banished. This harmony governed not only the outward life but that of the spirit, also, for it was there indeed that it had its source. Hence, pain and suffering are alike impossible for the body or the mind; for their existence would have been a note of discord, and a token that the flow of life and love from within outward was somewhere imperfect and incomplete.

But what was this ruling spirit that worked so surely and so beautifully, and made all things, from inmost to outmost and from smallest to greatest, present this unbroken harmony? While he wondered over this, and longed for light upon it, he became conscious that a softer and sweeter music than he had ever heard was rising near him. It came, as he straightway perceived, from the members of the circle who had gathered in a sanctuary, and there were expressing the thoughts and feelings of their inmost life in a choral hymn of praise. The

meaning of it he could not wholly fathom, and the words of it he could not gather ; but he was not long in perceiving that somehow it was in perfect correspondence with the faces, the apparel, the homes, and everything that he had seen. The harmony that reigned throughout the circle was now finding its perfect expression. And even though the words were beyond his grasp, he did not find it difficult to catch its spirit. It spoke of love — of a love so pure and high that no trace of selfishness or of earthly passion remained in it, but those who were ruled and governed by it must indeed be the children of God.

Rapt and transported did he listen, and a sense of pain and loss came over him as this celestial music died away. But even as it ceased, he was conscious of a voice that was meant for him, though whence it came he knew not. Sweet, clear, and penetrating were its tones, and these were the words it spoke :

“Thou has rightly apprehended. The burden of the song is Love ; such love as is hardly known on earth, and is only found in heaven among the highest angels. It is that love towards God which is so complete and absolute, that it brings unquestioning obedience and the trusting spirit of a child. It is never obscured or shadowed by the clouds of doubt and delay and hesitation and fear that spring from the lower places of the mind. It is only when mind and heart are one, only when the intellect is humble and is ruled by the affections, that such love can arise. But when once it has taken its abode in the inmost places of the soul, it becomes the voice of God which governs every portion of the being. Nevermore can the soul know evil, or strife, or discord, or pain, or grief, or bitterness, for it abideth under the shadow of the Almighty, and there is its home forever. On earth men know this love only through dim and stray glimpses, for they seldom learn to give themselves over to the keeping of the Lord with perfect childlike trust. And hence there is discord and strife within, and all the faculties of mind and heart are seldom made to work together in perfect harmony, and with full and perfect achievement. But too often the will is rebel-

lious and perverse and stubborn, and leads the mind astray, making truth distorted and partial, and sometimes unhappily obscuring it altogether. And often, too, the mind is aggressive and wanton, and overflowing with pride; and then, instead of being guided by the pure, sweet, innocent affections, it tramples them down and despises them, and finally gives them its own impure and hard and disdainful quality. And so it is that men are ever walking in a vain show and seeing through a glass darkly; living amid clouds and shadows, instead of rejoicing in the fullness of the light of heaven. Yet here and there some lowly mind attains to this love even upon earth, and is led by it into profounder knowledge and serener joy than is often experienced by the children of men. For life then becomes solemn, sacred, holy; visions of heavenly bliss and glory are opened to the soul, and a light that streams in from the celestial country floods all the dusty pathways of the earth. But here, where the stains and the shadows of mortality never come, that love is found in perfect fulness and fruition. Even this love it is that animates those pure and radiant beings thou hast seen. This love is the well-spring of their joy, the source of all their beauty, power, and knowledge, the light that guides them to all high and full and perfect achievement, which it is their very life and happiness to perform. How great, how deep, how solemn that happiness is, thou hast but dimly apprehended; for only those can know and taste it in whose bosoms dwells this pure, unsullied love. But be sure that not all the visible glories of heaven can be compared with it, or even give to him who beholds them the feeblest knowledge of its fulness.

“Somewhat of these glories thou hast seen already, and in thine ignorance thou didst fondly think they gave thee some true measure of the heavenly bliss. And even so have the children of men believed all through the ages; yea, they believe it still. Still from earth’s shadows they look heavenward, longing for the hour when the eye of the spirit shall be opened, and shall gaze in rapture on the celestial mountains. Still are their hearts fixed on the pearly gates, and the streets of gold, and the trees that blossom forever, and

the River of Life that flows from the throne of God. For these things, they imagine, are ever present to the eye of the faithful, and he never tires of gazing on their glories. And true indeed it is that the more outward glories of heaven infinitely surpass those of the earth. Thou hast thyself been witness that this is so. Thou knowest that here as on earth are hoary mountains, mighty rivers, awful cataracts, solemn wilds, and oceans singing their eternal anthems. Here, too, are sweet and fragrant fields, bright flowers, murmuring brooks, and mellow sunshine. Yea, infinite things there are to delight the eye of God's children, and they are fairer, beyond all measure fairer, than mortals dream. But they do not make the real glory and beauty and life of heaven. They are but emblems of that inner peace and joy of the spirit, which is born of the holiest love.

"Go forth then and complete thine earthly mission. Thou knowest now what truth thou wast bidden to seek. It is a truth which not even the mightiest intellect can grasp, unless it is illumined by innocence of heart; but the humblest can apprehend it through perfect and childlike obedience to the will of God. It will not lead thee to intellectual greatness, and yet it will bring thee into perfect knowledge; for it will open unto thee the life of heaven and the wisdom of the angels."

The sun was still shining brightly when John Merton woke from his sleep. The brown hills were still fair in the golden light, and a solemn stillness seemed to brood upon the earth. He went down from the mountain filled with a great peace, for he knew that in very truth he had dreamed of heaven.

St. Louis, Mo.

EDMUND H. SEARS.

DRUMMOND AND SWEDENBORG.

To every one who knows the doctrines of the New Church, and has read the now so popular works of Prof. Henry Drummond, it must be evident that this author, in his conceptions of a great many things, is very nearly allied to Swedenborg. It is perhaps well for the popularity of his works that he does not say anything which shows that he has been directly influenced by Swedenborg's theological works, and he may not have been, although he quotes from Swedenborg's scientific works.

His books treat generally the practical side of religion, its influence on men's lives and external conditions, and only indirectly do they sometimes touch on doctrinal matters. But if they are thoughtfully read it will become evident, that, if the line of thought expressed in them is followed, adopted, and confirmed, as a logical result many of the most commonly held doctrines in the Christian Church will be seen to be erroneous.

This has been seen by some of those who are unwilling to give up already formed opinions, and some quite sharp and condemnatory opinions of Drummond's works have been published, without however lessening their popularity.

If it is true that a logical following out of the line of thought in Drummond's works leads to a denial of certain commonly held doctrines, then it must also be possible to find the doctrinal ground on which his practical exposition of Christianity is founded. His works should therefore not only lead to negative, destroying results concerning established doctrines, nor should they be positively useful in the practical application of Christianity only, but they should also serve for the deduction of new ground — new doctrines more in harmony with the organic order of law which we see in everything revealed to men — doctrines that we therefore may be able to rest our minds on without denying ourselves the use of our faculty for rational thinking.

It would be of very great interest to deduce and formulate from the representation of Christianity contained in Professor Drummond's books, doctrines concerning the Lord and His relation to men — embracing, therefore, the trinity, atonement, reformation, and regeneration — of which his presentation would be the logical outcome. I hold it probable that if such an analytical deduction were made by men fully competent and unbiassed, the result — the formulated doctrines — would be so nearly coincident with the doctrines of the New Church that no important difference would be found.

A critical inquiry has partially, at least, been made, on the lines above indicated, by one of the most prominent scholars and preachers in the Norwegian Church (Lutheran), Dr. E. F. B. Horn in Christiania, and the result is of the greatest interest to those who know Swedenborg's teaching regarding the organic connection between spiritual and natural laws, and it seems to have created considerable interest among others, as it has been translated and printed in an English religious paper, *The British Weekly*, and made known to American readers in the *Magazine of Christian Literature*.

He speaks to begin with of the change in Christian theology which has slowly and gradually taken place during the last century, the philosophical roots of which he sees in Kant's "Critiques," and which aims to bring in the natural as a moment in Christianity. The modern author who best understands the problem is Drummond, who in the very title of his book, "Natural Law in the Spiritual World," expresses its nature.

Dr. Horn objects to much in Drummond's works, but he does commend the Christian philosophy contained therein, and quotes a passage in which it is expressed very clearly, and which also serves Dr. Horn as ground for very interesting reasoning.

The quotation is found in the "Programme of Christianity," and reads:

As clearly as there comes to the growing child a knowledge of its father's part in the world, and a sense of what real life means, there must come to every Christian, whose growth is true, some

richer sense of the meaning of Christianity, and a larger view of Christ's purpose for mankind. To miss this is to miss the whole splendor and glory of Christ's religion. Next to losing the sense of a personal Christ the worst evil that can befall a Christian is to have no sense of anything else. To grow up in the complacent belief that God has no business in this great groaning world of human beings except to attend to a few saved souls is the negation of all religion.

What does Drummond mean, Dr. Horn now asks, with that "else" which a Christian must necessarily have before his eyes next after the personal Christ? and he finds that it is the recreation of the world — the gradual making the world "complete." Dr. Horn, led by Drummond's thought, regards this work of Christ as being expressed in "what we call cultivating, but seen from a new side as nature shaping herself." That is, the advent of the Lord gives origin to and leads this "cultivating," this changing of the world which has and is taking place. This thought is quite coincident with the teaching of the New Church, although the peculiar use of the words "nature" and "natural" makes it less clear. Instead of "Natural laws in the spiritual world," we in the New Church, meaning the same thing, would say, "Spiritual laws in the natural world."

This is really what Drummond and Dr. Horn mean by "the natural element in Christianity," because they regard God as the prime factor in the activity of nature — "God is constantly producing something new, but he leaves nature to produce it" — and they do not make God one with nature, He is spirit; and the laws which govern nature, working out His producing will, have their origin in Him, and are therefore spiritual. By this all men's actions are led — the evil as well as the good — to work for the completion of God's end, a recreated world.

Dr. Horn says that:

Pietism from its point of view cannot understand that a Christian has permission to have anything else than the personal Christ before his eye, and does not understand that from the old doctrinal point of view one had a right to some other conception of life.

Although the pietism which cannot see this great aim in Christianity or its workings, evidently derives its origin from and is supported by the dogmas of the Protestant Church — and Dr. Horn seems to acknowledge this regarding Norway, when he says that the Lutheran Church has held the principle that the means of grace were effectual only when administered by true Christians — yet this has not opened his eyes to the false conception of the Atonement held in the Protestant Church, which, however, is the first cause for this inability in pietism to understand what Dr. Horn thinks is true Christian philosophy. But it has been reserved for Dr. Horn to draw a logical conclusion from this aim of Christianity, the making of the world complete ; a conclusion which is of great importance and it is to be hoped will gain adherents everywhere.

He sees the deep truth in Drummond's thought that nature is still producing, making visible the invisible, revealing God, and that men are "the tools." Horn says that Drummond might have added, "working hands"; and this, he says, can only happen if the world is filled with *symbols*. What has been said before concerning God as the prime factor in the activity of nature, shows plainly that the word "symbol" is used for expressing the same thought that Swedenborg reveals in his teaching on "correspondences," namely, that all the external objects of nature, and all the different phases and expressions of human life have their origin in and are the effects of spiritual causes, and that they therefore correspond to or represent the spiritual cause of their natural existence ; in a word, that they make the invisible visible.

When this truth becomes more generally known in the Christian Church, then the change in theological thinking will go on more rapidly, and assume a more positive form, and it may be more possible that people, who from prejudice or ignorance reject Swedenborg, and call him a phantast and a dreamer, will hold religious opinions that are based on his so-called dreams.

Dr. Horn sees this truth only in part ; he has not, as far as known, applied it to the Bible ; but what he sees and expresses shows how the rift in the thick cloud which has hid

the loving nature of God from men's eyes, is widening and how the light from the Divine revelation sends its rays over a steadily growing circumference.

It is interesting to note the reception, one might say glad welcome, which has been tendered to Drummond's booklets. It shows apparently that men's minds are becoming more open and ready to receive new truths; at least when these truths are stated in a way not to alarm their sense of loyalty to old forms or make them conscious of a necessary change in tenets as well as in practical application.

Some people who now read and rejoice in Drummond's books would perhaps shudder if it were shown to them that the Christian philosophy, the recreation of the world as it is by him presented to their view, is utterly impossible and untenable unless the Lord Jesus Christ is the one God of heaven and earth. This doctrine is also the rational deduction from Drummond's philosophy, as in this "cultivating," or "nature shaping herself," by which this recreation is made visible, he sees Christ's work, the result of His coming, and he speaks of God Himself as being the prime factor in the activity of nature, thus making God and Christ the one Cause. This oneness of Christ with God, Dr. Horn brings out yet more distinctly by his conception of all nature as a revelation of God, and bearing the same relation to Him as a son to the father.

God's loving, creating spirit goes out into external, natural things in order that these may make Him visible, and so everything visible is born, is a son of the invisible, and represents — brings forth to view — the invisible things of creation. Now if it is true that everything visible is the offspring of the invisible which it makes visible, then Jesus Christ, as He reveals the invisible Father in a special way, must be His Son in a special sense, but only the natural part of Him.

When He has laid down His natural life, He is the Father which His natural life, the Son revealed, or, following Dr. Horn's thought, was the *symbol* of, and He is now in His Divine, invisible humanity the working power, the prime factor, in nature's activity, leading everything to the further-

ing of His loving end in creation — the completion of man, the individual and the race. With each century that rolls by will the Divine attributes, now since the revelation of the Divine Humanity has come to men, impress themselves more and more plainly on “this great groaning world of human beings,” until the time comes when, even here on this earth, the Father’s will shall be done as in heaven, and “poor, fallen humanity” by Him has been reformed and regenerated into His own likeness and image.

The advent of this shall be hastened when men make themselves free to think from centre to circumference, instead of thinking, like Dr. Horn, from circumference to centre. When men’s preconceived ideas and prejudices prevent them from reading Swedenborg, and so getting a true centre for their reasoning — true because revealed from heaven — then they have a much longer and more difficult way to travel, finding causes for the change they see around them in Kant’s or somebody else’s ideas derived from Swedenborg, but this in itself is an additional testimony to the truth, that although men are left to work as of themselves, yet they are the tools and the hands by which God’s ends are worked out.

Stockholm, Sweden.

ALBERT BJORCK.

“EVERY infant, wheresoever he is born, whether within the church or out of it, whether of pious parents or of impious, when he dies is received by the Lord, and is educated in heaven, and according to Divine order is taught and imbued with the affections of good, and by them with the knowledges of truth; and afterwards, as he is perfected in intelligence and wisdom, he is introduced into heaven, and becomes an angel. . . . But still the state of men who grow up on earth may become equally as perfect as the state of infants who grow up in heaven, if they remove corporeal and earthly loves, which are the loves of self and the world, and in their place receive spiritual loves.” — *Swedenborg*, “Heaven and Hell,” 329, 345.

PROCESSION OF CENTURIES.

WITH rapid wing time flies apace
On his never-ending race ;
Centuries swift go flitting by
On their errands through the sky.

Centuries past have ceased to be,
The coming age is still to be ;
The past is gone, it quickly ends,
The present with the future blends.

The present moment let us prize ;
It comes, it goes, it quickly dies ;
Time springs alone from love divine,
Past, present, future in a Trine.

The past and future then forget,
They both are in the present met ;
Naught but the present will we see
From cradle to eternity.

The future is a present now,
Wears life eternal on its brow ;
The future from the past evolves
And in eternity dissolves.

Eternity lives not in space,
Nor runs with Time a short'ning race ;
'T is endless life, immortal state,
Unchangeable and uncreate.

Waltham, Mass.

JOHN C. THORP.

THE CITIES OF THE WORD.—II.

II. — CITIES AS GIFTS.

SPEAKING of the giving of doctrine by the Lord leads naturally to the thought of doctrines given by man to man, or handed down from generation to generation by inheritance ; for every one is well aware that there are certain matters of doctrine current, which have been traditionally handed down from man to man. The doctrine of hell fire, as developed in the mediæval stage of the Christian Church, is one of these doctrines, whose basis is credulity and superstition, and whose foundation is not to be found in the Word of the Lord. There may indeed be a few sentences that seem to indicate such a fire, but when compared with other literal descriptions of hell these sentences immediately require explanation, and when the explanation is made, a doctrine is left that lacks foundation. That the teaching concerning a literal hell is simply a traditional matter is evident from the fact that there was no such doctrine in the early days of the church, and from the fact that it is founded upon certain assumptions which are altogether of a superstitious nature. Yet this doctrine has been faithfully handed down from generation to generation, and is now a doctrine-city in which many Christians actually live. In order to describe such a process, the Lord tells us in the Word of certain cities or doctrines, which were given to men by men, and a general outline of the particular doctrine itself is then given in the language of correspondences. We have such an instance of hereditary transmission of doctrine, or of doctrine in its traditional form, in the city given to Joshua :

When they made an end of dividing for inheritance by their coasts, the sons of Israel gave an inheritance unto Joshua, the son of Nun, in their midst : by the command of Jehovah they gave to him the city which he asked, Timnath-Serah, in the hill country of Ephraim, and he built the city and dwelt therein. (JOSH. xix. 50.)

The student will find in the story of this city, the story of

the traditional doctrine of apostolic succession. From the nature of the case it will be seen that such cities must needs be a matter of inheritance; for traditional doctrines are a heredity, in many cases a very unpleasant one. In this case we have a doctrine evolved from the church itself; for the city is given by the sons of Israel, who represent the church in general.

But the church has also traditional matters of this kind, which are not at all derived from the church proper, but from sources outside of the church. In order to represent this fact, the Lord introduces in the narrative of His book the story of a city of this kind, which is not given by Israel to an Israelite, but by some foreign nation to an Israelite. Therefore we find the story of how King Achish of Gath gave unto David the city called "Ziklag." Such doctrines are given to the church by foreign bodies; for instance, there is a semi-secret doctrine traditional in the church of the "individuality of the Divine Immanence," which means, in its technical phraseology, that the Divine Presence indwells in every man, and which therefore sounds very much like true New-Church doctrine, and might in that sense be called a city of David, but which stripped of its "coat of many colors" is simply the teaching, that the inmost portion of man is God, and that consequently the subservient planes of the human mind stand in a continuous relation with God, and that therefore everything that is human is God; in other words, that the spirit of man is God. This doctrine has been made a present to us by the Buddhist and Brahmin. It is a city given to a man of the church by some one outside of the church. We have a number of such doctrines, which have been made presents to us by foreign nations, and they are beginning to grow with remarkable vitality in our cosmopolitan age. The fate of such doctrine is given in the story of the city of Ziklag, in reading which (1 SAM. xxvii., xxx., and xxxi.) the student should keep in mind that the Egyptian who talks to David signifies the scientific acquirements of the mind; and that Amalek signifies the fables from which evils originate. (A. C. 1679, 3762.)

If the doctrinal field of the church be carefully scrutinized, there will be found a number of cities that have thus been kindly presented to the church by outsiders; that is, doctrines which we have taken bodily from those who are not of the Christian Church. Need I mention the doctrine of the exorcism of evil spirits by the priesthood, with which the Norse nations have kindly furnished us? or the doctrine of praying for the souls of the dead, which we have borrowed of the Egyptian? or the doctrine of instantaneous conversion, which has been engrafted upon us from the Moslim? or any of the other doctrines, that are relics of the antiquity of heathen nations? There is no need of it. Just as the church has taken the curtains of her temple from foreign nations; that is, just as she has borrowed her ceremonies from the nations round about her, her Easter eggs from Castor and Pollux, her orange blossoms from the Romans, her funeral mutes from the Orient, her Christmas Tree from the Norsemen — just so she has learned many of her doctrines from the heathen and has accepted many cities from the hands of kings whom she has not known, even as David accepted Ziklag from Achish, the King of Gath, which same Gath also furnishes the church her giant Goliath. It was for this reason, namely, in order that this state of the church might be represented in the Divine Word, that David went to Gath; otherwise his flight might have been to any of the numerous strongholds within the borders of Judah or Israel.

There is another source of doctrine of a traditional nature, which must be mentioned here among the cities given by man to man. Although the matter transpires by the permission, or even by the command of the Lord, it alters not at all the nature of the giving. Thus the generally accepted teaching of the church will be largely influenced by the inherited nature of the people and of the minds composing the church. The New Church need go no further than her own immediate ranks to find this. It is beginning to be an accepted fact that the New Church must and will take different forms, as it goes into different minds and nationalities. It is evident from Swedenborg's own descriptions of various nations that the

English and American nations will have one form of the church in their midst ; while the German, the French, the Italian, the Hindoo, will make for himself an entirely different form of the New Church. Again, it will be found that what is a source of annoyance to one branch of the church is not at all so to another. A mental disturbance in the horizon of one nationality may be a matter of great import, while the same line of thought and argument may be but a very slight passing cloud in another. Therefore each part or branch of the church furnishes its own inheritance to the church, which in the language of the Word takes this peculiar form :

And the cities which you give are to be of the possession of the sons of Israel, of the many, many, and of the few, few ; each according to his inheritance, which he inherits, gives of his cities to the Levites. (NUM. xxxv. 8.)

We have therefore in a general description of the cities given by man to man an outline of the various doctrines which the church has given to herself, which the church has derived from foreign bodies, and which the church has by nature of the inheritance of her members. Each of the doctrines, however, is a man-made affair, and by nature traditional. It is consequently to be looked upon with the suspicion begotten of the memorable sentence :

Ye make the Word of God of none effect through your traditions, which you have delivered ; and many such like things ye do. (MARK vii. 13.)

III. — THE DWELLERS IN THE CITY.

In every created thing there is a certain vitality ; nothing leaves the hands of the Divine Artificer in which there is not some trace of life, and some evident trace of life. This life is always present, even in such cases, where the object has been perverted or abused. Thus there is also in every doctrine some trace of life, even if that doctrine has lost its prerogative as a God-gift and has been impregnated with the deadness of man. Hence, it is of interest to trace the evidences of vitality in the various doctrines described in the Word

under the types of cities. It need only be borne in mind that the word "city" in the natural sense refers to some town that once existed upon the earth, and may still exist, while in the internal sense it refers to some doctrine held by men upon earth once upon a time, and in some cases to doctrines still surviving. This either in the individual or in the aggregate, since the Word makes no distinctions between these two. What God says to one He says to all, according to the law He laid down for Himself: "What I say unto you, I say unto all, Watch."

The evidences of life that we find in the stories of the various cities may be introduced by the following words from GEN. xxiv. 13: "Behold I stand here by the well of water; and the daughters of the men of the city come out to draw water" — which can be readily read in connection with this statement in 1 SAM. ix. 11: "As they went up the hill to the city, they found young maidens going out to draw water, and said to them, 'Is the seer here?'"

In these words we have in the literal sense reference made to a custom still in vogue among the Orientals. The girls go out toward evening to draw water from the wells. So far there is nothing remarkable in these statements; but in the internal sense there is a definite law of life set forth. It is this: If the reader will recall that we are now studying a science called the science of correspondence, he will pardon the apparent prolixity with which these fundamental principles are here established. A science cannot be given without some trace of the Philistine or dogmatism. We have learned that a well signifies the Word of God in the literal sense. Reading the literal sense of the Word is, therefore, to drink from the well. Men do two things with that which they read from the Word, they either apply it immediately to the life, or they store it up in their minds and assimilate it with the doctrines they already hold. If they apply it to life immediately, they are said "to drink from the well"; sometimes "from the well of salvation." But if they do not apply the truths thus read immediately to life, then it is said that they take the water into the city.

Now, pause a moment and consider the mental activities going on when man approaches the letter of the Word to draw thence any manner of truth. In the first place the man has in mind certain doctrines, each called a city in the Word, from these cities his meditations will proceed, and if he will carefully examine this proceeding, he will find that it is his affection that comes forth ; for no man draws from the Word of God anything save what agrees with his affections ; in other words, what he likes. The affections are represented in the symbolic language of the Word by maidens and daughters—maidens, when the affection has been roused in the mind by some one else ; daughters, when man has begotten these affections for himself. Hence the maidens or daughters come forth from the city to draw water from the well ; which, being interpreted, means that man will approach the Word by means of affection from the doctrine in which he lives.

It is therefore the affectional nature of man which largely influences the nature of his doctrines. When men were in a semi-barbarous state, they had semi-barbarous doctrines taught by a semi-barbarous God. The mediæval God was a God made after the pattern of the grim rulers of the earth ; heaven was his palace, the angels his minstrels, and minne-singers ; hell his dungeon-keep ; the world of spirits the moat around his castle ; the creed of the church the drawbridge ; and his ministers his henchmen, who baptized people with water, sometimes, and at other times with fire and sword ; and who if necessary took a man's head off, if he would not hold it still long enough to be baptized. When education and culture began to prevail, the passions of men were curbed, the affections bridled, and the result was a gentler theology, such as we have occasionally now, running from a certain depth of compassionate love out into the weakness of the namby-pamby Sunday-school literature, where a sweet little girl is rewarded by converting a certain number of impossible wicked folk to religion ; and where an angelic boy, who throws no stones and does not whistle on Sunday, gets much money as a reward for certain extra good deeds.

The affections of men indwelling in the doctrine therefore decides what manner of doctrine they will build for them-

selves ; hence the city is frequently called by the nature of those who dwell in it. They who barter and trade with their doctrinal tenets are said to live in a city of merchants. (EZEK. xvii. 4.) When the affection is of innocence it is said to be a city in the streets of which boys and girls play. (ZECH. viii. 5.) If the doctrine be replete with Divine Truth, then it is said to be a city in which the disciples tarry. (LUKE xxiv. 39.) When it is a doctrine which clings to that which is old and dead, then it is said that the dead arise from their graves and appear to many in that city. (MATT. xxvii. 53.) When the doctrine is utterly devoid of good, it is said to be a city without bread. (JER. xxxviii. 9.) And when there is no truth in it, it is said to be a city without rain ; and when a system of doctrine has something true in it and something false, as most systems are apt to have nowadays, then it is described in these remarkable words : " And also I have withheld the rain from you within three months of the harvest ; and I caused it to rain upon one city and not to rain upon another ; upon one piece was rain and the piece whereon it rained not withered." (AMOS iv. 7.) When a doctrine has been made to serve a perverted use, as the doctrine of the Atonement, its redemption is described by the repentance of its inhabitants. (JONAH i. 2.) And when a doctrine is utterly void of everything, it is said to be a deserted city. (MICAH iv. 10.)

It is frequently the case that a doctrine of the church is at first retained in its accredited position in the cosmogony of the Lord's body. But it is afterward shifted to some unworthy purpose and used in a very wrong way ; when this is done it is said that the inhabitants of the city are changed. Take one case in point. It is a doctrine and a true doctrine of the church, that man must first acquire a thing for himself before he can impart it to another. He is therefore himself the first point of vantage to be aimed at in the acquirement of anything new. He is first of all his own neighbor in the sense that he acquires any new thing for himself with a view to imparting it to others. This is true doctrine. Thus I must learn a thing first, and learn it carefully, cautiously, and thoroughly before I can teach it ; but I must do this always with

a view of imparting the truth so learned. Then will the city have a spiritual motive for its inhabitant. But if I learn a thing simply without reference to use, then I take the spiritual motive away and substitute a natural one for it. Thus the doctrine quoted above has been used by various persons and aggregates of society with very selfish ends in view, and it is so quoted. "Every one must take care of himself first." "Every one is the maker of his own fortune." "Every man for himself." "Look to the main chance," and in such ways has the devil learned to speak this truth. But he has voided it of its true motive of spirituality which should have been a dweller in that city. He has substituted some other motive or motives; hence, in describing such cases, the Lord in His Word speaks of such cities from which the sons of Israel, the spiritual church, have departed, and some other nation has taken their place. Thus :

And when the men of Israel that were on the other side of the valley, and they that were on the other side of the Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled ; and the Philistines came and dwelt in them. (1 SAM. xxxi. 7.)

And the King of Assyria brought those of Babylon, and of Cuthah, and of Avah, and from Chamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the sons of Israel ; and they possessed Samaria and dwelt in the cities thereof. (2 KINGS xvii. 24.)

In these cases again the New Church does not in any way or sense invalidate the literal sense, for she admits that these things actually took place as literal and historical facts, but she tells us that there is within this historical sense a spiritual sense in which doctrines are treated of instead of cities. For a city signifies doctrine and the word "city," when translated into the spiritual sense, reads "doctrine."

We close this portion of the study by a brief reference to one trait peculiar to the doctrines of the church. It is this: It is well known that in every science there are certain fundamental facts which enter into the composition of every thing and of every item of that science. Thus the ten primary digits enter into the structure of the entire science called

arithmetic, and we have a system of decimal numeration whose end is not discoverable. We are able to try and test all things that are true mathematically by the final test of these ten digits. The entire number enters into the structure we call "arithmetic."

In that which we call "theology," we have a duodecimal system. We have a system that lieth foursquare according to the Divine Author's description, and has three gates in each wall. When we therefore test any doctrine upon its merits and upon its truth, we test it by the plummet and square of the foursquare city. It must contain the twelve digits, which go to compose the duodecimal system of God, whereby He selected His disciples, whereby He severed His tribes of Israel, whereby He built the gates of His Holy City. In better English there is such a coherence of truth that no doctrine is true, unless there be a series — an uninterrupted sequence of truths connected in and with it. It will not do for some doctrine to be invented which will fit any one particular case. True doctrine will combine in itself all the essentials of truth and such a nexus of truths that no cardinal point of truth is violated or set aside. In giving the law for this the Lord gives it, always calling a doctrine a city, in these words: "And they that serve the city shall serve it out of all tribes of Israel" (EZEK. xlviii. 19), which when interpreted means, that every doctrine that serves man is connected with the totality of truth, as every problem in arithmetic is connected with the totality of digits.

The test of the truth of a doctrine of theology is therefore the same as the test of a working theory in science and of a proposition in philosophy, that it is universally applicable. A doctrine that is not universally applicable, therefore, is a city in which one or more of the tribes of Israel are absent; for instance, the thought that salvation depends upon the knowledge of the historical Christ is applicable only in Christian lands, since many heathen die without ever having an opportunity of hearing of Him who walked the earth. In the same way, this doctrine is applicable only to modern times, since before the incarnation there was no historical Christ to believe. Hence several very important factors do not enter

into this doctrine, and it is therefore a city in which some of the tribes of Israel do not serve. It is a city of either the lame, the deaf, or the blind. Perhaps the city of lepers. Who can tell?

Vineland, N. J.

ADOLPH ROEDER.

“GOOD MEASURE . . . SHALL MEN GIVE INTO YOUR BOSOM.” The dress of the Bedouins is simple. A long skirt, sometimes white, generally blue, reaches to the ankles and is kept to the person by a leathern strap or girdle round the waist. As it is partly open above this, a great pocket is thus formed; and in this pocket is stowed whatever the wearer wishes to carry easily. As, moreover, the dress is very loose, he can easily pull it far enough through the girdle to make an overhanging bag, in which to carry grain or anything else he chooses. It is to this that our Saviour refers when He says, “Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete, it shall be measured to you withal.” These words, by the way, need the explanation as to the “measure,” etc., which the custom still prevalent in the East affords. When grain is bought after harvest, for winter use, it is delivered in sacks, and the quantity in these is always tested by a professional measurer. Sitting down on the ground, of course cross-legged, this functionary shovels the wheat or barley into the measure, which is called a “timneh,” using his hands to do so. When it is quite full, he shakes the “timneh” smartly, that the grain may settle; then fills it to the brim again, and twists it half round, with a swift jerk, as it lies on the ground, repeating both processes till it is once more full to the top. This done, he presses the contents with his hands, to fill up any still vacant space, till at last when it will hold no more, he raises a cone on the top, stopping when it begins to run over on the sides; and this only is thought to be good measure. A skilful measurer can thus make the “timneh” hold nearly twelve pounds more than it would if simply filled at once, without shaking or pressing. — GEIKIE.

THE BOOK DANIEL, ITS PROPHETIC CHARACTER AND SPIRITUAL MEANING. — IX.

CHAPTER VII. — DANIEL'S VISION OF THE FOUR BEASTS AND THE ANCIENT OF DAYS.

IN the first year of Belshazzar, King of Babylon, Daniel had a dream and visions of his head upon his bed, then he wrote the dream and told the sum of the matters. (ver. 1.)

In this initial verse, we have the prelude to what follows — a general statement in regard to a new revelation to Daniel, by a dream and vision.

As to the chronology of this chapter, the time when Daniel had this dream and vision, it is plain that the events narrated antedate the events related in chapter v. Some years elapsed between the death of Nebuchadnezzar and the first year of Belshazzar's reign.

The chronology of this book is not, however, of much importance to us. We have already stated the doctrine that the Word of the Lord was written solely for the sake of the spiritual sense and not for the purpose of recording natural events in a series. The succession is constantly broken. This may be seen even in the Gospel narratives. But the spiritual sense forms a connected unbroken chain. The arrangement of the different books of the Bible into chapters and verses is a modern thing, and it is possible that portions of different books have been chronologically misplaced. But we are chiefly concerned to find out the spiritual meaning. In the book Daniel, as we have seen, there are three principal subjects treated of, namely, the vastation or consummation of the church, the judgment upon it, and the Lord's coming to effect this judgment and to establish a New Church.

What has been recorded in the previous chapters depicts the spiritual state of the church when the love of dominion prevails and man usurps the power of God. This is Babylon the Great. The church is then consummated. The natural rules over the spiritual, and the holy things of heaven and the

church are profaned. But man is not allowed to go beyond certain limits. Evil destroys itself as Babylon was destroyed by an excess of luxury and self-indulgence. By an influx of Divine light which comes like a mighty wind the power of evil is overthrown, the wicked are cast down and the Lord is manifested as the "mighty God" the "Everlasting Father." This is the judgment.

It will be noticed that the dream of Daniel is a new thing. He has been an interpreter of dreams before, but now he has a dream himself. In his dream he has the wonderful vision of the "four beasts ascending out of the sea" and "the Ancient of days." Let us not mistake the nature of Daniel's dream, or suppose that it has not a Divine meaning. Swedenborg clearly explains the nature of dreams. He says:

As to what relates to dreams it is well known that the Lord revealed the secrets of heaven to the prophets, not only by visions but also by dreams, and that dreams were equally representative and significative as visions, and that they were commonly of one sort; and further that things to come were discovered by dreams to others as well as to the prophets; as in the case of Joseph's dreams, and of the dreams of those who were with him in prison, and also of Pharaoh, of Nebuchadnezzar, and others. It may hence appear, that dreams of that sort come by influx from heaven as well as visions, with this difference, that the dreams come when the corporeal part is asleep, but visions when it is not asleep. In what manner prophetic dreams and such as are recorded in the Word, flow in, yea, descend from heaven, has been shown to me to the life; concerning which I am at liberty to relate the following particulars.

There are three sorts of dreams. The first sort come mediately through heaven from the Lord; such were the prophetic dreams recorded in the Word. The second sort come by angelic spirits, particularly by those who are in front above, to the right, where are paradisiacal scenes; it was thence that the men of the Most Ancient Church had their dreams which were instructive (n. 1122). The third sort come by the spirits who are near when man is asleep, which also are significative. But phantastic dreams have another origin. (A. C. 1975-6.)

He describes at some length the manner in which dreams

are produced. It is not necessary to give all the particulars here. The reader is referred to the work entitled "*Arcana Cœlestia*" in the numbers following those just quoted, where full explanations are given. It is evident that the dream of Daniel was of the first sort and came to him while he was asleep. He was upon his bed. It must be understood that with him there was an opening of his spiritual sight. The things which he describes were representations seen in the spiritual world. They typify the state of the church at its end and the coming of the Lord to judgment. What he saw he recorded and it became a part of Divine revelation, which remains to us at this day.

Let us turn now to the dream and the description of the things which he saw.

Daniel spake and said, I saw in my vision by night, and behold the four winds of the heaven strove upon the great sea.

Let us remember we are now considering the state of the church at its end, and that the church on earth is connected with the spiritual world and derives its quality from those who are associated with it, in that world. What Daniel described in such wonderful imagery actually appeared to him in the spiritual world and pictured forth the states of evil and falsity from which the church on earth derived its quality, when the love of dominion prevailed and all manner of false doctrines filled the human mind.

The four winds striving upon the sea represents the influx of the Divine spirit. The blowing of the wind is mentioned in the Word as an outward representation of the inflowing of the spirit of truth. The Spirit of Divine truth flows down through all the heavens, even to those who are in hell, but it is received according to the different states of angels, spirits, and men, and when it reaches those who are in states of evil it is resisted and turned into what is evil and false.

Now, the great sea or deep represents hell, or the state of those who are in evil. It also represents the merely natural man in whose memory much knowledge may be stored up, but whose mind is not receptive of heavenly influences. The

mind of every man is a heaven or a hell in miniature. What can come out of such a state but what is evil.

Daniel declares :

And four beasts came up out of the sea diverse one from another.

These four beasts represent the states of affection of those who are in evil and the evils themselves which characterize the church at its end. A similar vision is recorded by John in the Book of Revelation, who says that he saw two beasts rise up out of the sea, one like unto a leopard with the feet of a bear and the mouth of a lion, and the other who had two horns like a lamb and spake like a dragon. (Ch. xiii.)

It is well known that man is compared in the Scriptures to certain beasts, as to his character or quality which is always according to his affection. Harmless and useful beasts typify the good affections in man — hurtful and useless beasts the evil affections.

Now these four beasts rising out of the sea, as seen by Daniel, specially represent the spiritual states of the men of the church, at its consummation or end, which is denoted by night.

The church passes through successive changes or mutations. The first state is an intellectual one in which man has power to think and to reason about the truths of the church and to soar upward in thought. This state is represented by the lion who had eagle's wings. At the commencement of every church the truth is received intellectually. In this state, man is apt to reason about truths and to regard them as his own. He is delighted with his new acquisitions and soars to heights of reasoning and speculation. But afterwards this merely intellectual state is passed, and man no longer feels the disposition to reason from his proprium — the intellectual power is subdued in him. This is signified by the wings being plucked. A true rational state succeeds. This is grounded in obedience and a knowledge and love of heavenly truths. This is meant by the image of the lion being "lifted up from the earth and made stand upon the feet as a man, and a man's heart being given to it."

But this state does not remain. There is a descent or decline to a lower state. This is represented by the second beast.

And behold, another beast, a second, like to a bear, and it raised up itself on one side and it had three ribs in the mouth of it, between the teeth of it; and they said thus unto it, Arise, devour much flesh.

When the church loses its power of understanding the Word rationally, it sinks into mere naturalism and literalism. The most heretical doctrines may be confirmed from the letter of the Word. The church, which is represented by Babylon, has confirmed its power by passages of the Word literally interpreted, as that the keys were given to Peter and by him handed down to his successors.

The vision of the bear with three ribs in its mouth is a symbol of the church in which all the hard literal truths of the Word are used to teach submission to the power of the church. By such teaching all rationality and freedom is taken away from man, and he is spiritually devoured or swallowed up, and is no longer capable of understanding anything spiritual.

After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

The third state of the church here represented is that in which the false doctrines invented by its leaders are made to appear as true. The leopard is a treacherous animal; it has a beautiful skin, variegated with light and dark spots, which typify the falsification of truth, by which the most erroneous doctrines are made to appear true. When truths are thus falsified and confirmed by reasonings they become fixed and rooted, so that they cannot be changed. The prophet says: "Can the Ethiopian change his skin, or the leopard his spots?" (JER. xiii. 23.)

It is said that "the beast had four heads and dominion was given to it." Those who are represented by leopards were those in the Christian Church, especially among the clergy,

who by false reasonings made their erroneous doctrines appear true to the minds of the simple, especially the doctrine of salvation by faith alone, without the works of charity. This doctrine obtained power at the time of the Reformation, and the leaders of the church at that day gained dominion over men's minds through the influence of that doctrine.

They laid claim to science, reason, intelligence, and wisdom, represented by the four heads of the beast by which they exercised power in the church. The four wings represented the power of reasoning and confirming what they teach.

The fourth beast is thus described :

After this I saw in the night visions and, behold, a fourth beast, dreadful and terrible, and strong exceedingly ; and it had great iron teeth ; it devoured and broke in pieces, and stamped the residue with the feet of it ; and it was diverse from all the beasts that were before it ; and it had ten horns.

By this beast, we are told, is described the last state of the church, when there was no longer any good or truth remaining in it. This beast resembles the beast with its seven heads and ten horns mentioned in the seventeenth chapter of the book of Revelation. The church comes to an end when there is no longer any charity and consequently no genuine faith in the Lord.

By a horn is signified the power of truth from good, and, in the opposite sense, the power of falsity from evil. Here the horn is a symbol of the power of falsity, and the ten horns denote every kind of falsity. By the little horn mentioned in the eighth verse, which came up among them, is signified "the full and entire perversion of the Word by applying the literal sense to confirm the love of dominion." (A. E. 316.)

In this little horn there were "eyes like the eyes of man, and a mouth speaking great things."

With what power and eloquence have the great leaders of the church among the clergy proclaimed the doctrine that the power of the Lord to forgive sins has been granted to them. This doctrine has assumed many forms. Not only in the Papal dominion has it been taught. Wherever men have

been taught to believe that there is any power to save in merely human beings, the Lord has been blasphemed and the church has come to an end. Because this state prevailed at the end of the church the Lord came again to manifest His power and glory and to save men from this great evil.

The vision which Daniel had of the Ancient of days is descriptive of the Lord in His Second Coming. It is similar to the vision of John. (Rev. i. 14.) By the coming of the Lord in the spirit and power of His Word, a judgment was effected. This is meant by the thrones having been cast down. The Lord as Divine Truth occupied the seat of power instead of those who claimed power for themselves. "His throne was like the fiery flame and His wheels as a burning fire." This signifies that the Divine Truth proceeds from the Divine Love, which is like a consuming fire. Thus in the appearance of the "Son of Man" we have the Divine Truth represented by the whiteness of His garments and of His hair, and the Divine Love represented by the red and fiery flame.

In the thirteenth verse we read :

I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven and came to the Ancient of days and they brought him near before him.

The term "Son of Man" is peculiar to the Gospel, and it would be more correct to read a "Son of man," as Daniel could not have used this expression with direct reference to the Lord as *the one Divine Man*, for He was not known as such before His coming in the flesh, although a coming Man was looked for, and thought of. The term "Ancient of days" means the Lord from eternity, or Jehovah. It also means the Lord as Divine Good, as the Son of Man means the Lord as to Divine Truth. (A. E. 199.) It has been suggested by some writers in endeavoring to explain the words "they brought him near before him," that there is a distinction to be made between the "Ancient of days" and the "Son of Man," and that the word "they" refers to the angelic powers by whom the Son of Man or Christ was brought

into union with the Father. But the Lord was not only the "Son born" and the "Child given," but the "Father of eternity." God was in Him and the Divine in Him was in the beginning with God. "I came forth from the Father and am come into the world. Again, I leave the world and go unto the Father."

To this "Son of Man" there was given "dominion and glory, and a kingdom, that all people, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." The Lord said, "All power is given to Me in heaven and on earth." By this power He was enabled to overcome all the power of evil at His first and at His Second Coming.

Daniel says :

I, Daniel, was grieved in my spirit, in the midst of my body and the visions of my head troubled me.

The word "body" is better translated "sheath." The body is only a sheath or covering of the spirit. While man remains in the natural world the bodily senses often obscure the understanding of spiritual things. Daniel was troubled because he could not understand the vision. The interpretation was given to him, however, by further representations.

This interpretation needs to be explained by the law of correspondence. The images are repeated, but four kings are spoken of. Here we may fall into the same error that we pointed out in our notes upon the second chapter. The error is in speaking of the four kingdoms as if they referred to the four great monarchies of the East. These four kings do not refer to earthly powers, but to the evil and false influences which prevailed at the end of the church, which the Lord overcame at His Second Coming. "These great beasts which are four, are four kings which shall arise out of the earth." The mind is brought into utter confusion of thought by the attempt to identify these four kings with any earthly rulers. They simply represent and signify certain false principles which obtain dominion over the human mind, and the horns

signify the destructive power of those principles. All these were finally overcome by the Lord, the "Horn of salvation," raised up for us in the house of his servant David.

The fourth beast, "exceeding dreadful," is a representative of the doctrine of salvation by faith alone. This is what made war with the saints until the Ancient of days came. Then the "judgment was given" and "the time came that the saints possessed the kingdom," that is, when the power of this false doctrine is overcome, all who are in the good of life are brought to a true knowledge of the Lord. To these the kingdom will be given after they have passed through trial and tribulation. The "former things" will "pass away" and a New Church will be established in which the Lord alone will be worshipped.

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey Him.

In reading these wonderful visions, doubts may arise in our minds, and we may be troubled, but if, like Daniel, we keep the matter in our hearts, the Lord will give us light and peace.

Brookline, Mass.

WILLARD H. HINKLEY.

"ANGELS delight to teach new-comers from the earth of the reality of the spiritual life. They say, 'Are you not men in perfect form? Examine and touch yourselves: and yet you have left the natural world. That you have not known this till now, is because the first state of the life after death is exactly like the last state of life before death.' Hearing this, the new guests are astonished, and exclaim from joy of heart, 'Thanks be to God that we are alive, and that death has not annihilated us!'

"I have quite often heard new-comers instructed thus as to their life after death, and gladdened by their resurrection."

— *Swedenborg.*

OPEN LETTERS.

THE DOTAGE OF REMINISCENCE.

Editor of the New-Jerusalem Magazine: —

THE statement of simple facts, however epigrammatically expressed, can never be properly characterized as disrespectful. In order for a writer to speak "disrespectfully of the old soldiers," there must be a disposition on his part to belittle or disparage them, and at the same time his language must be manifestly improper or wanting in due courtesy. The term "disrespectful" can only be used as signifying something objectionable or sinister. It is not a mere term of negation, describing in a writer of whom it is used a present lack of respect for some object for which at a future time respect may be developed. It asserts, on the contrary, the presence of a state of feeling, or a use of language expressive of a state of feeling, which is directly the opposite of respect. Disrespect is always a positive quality. That this meaning attaches to your own employment of the adverb "disrespectfully" is clear from the circumstance that you are telling your readers about an error which you think I committed, and which you proceed to criticise mildly and with a kindness not to be gainsaid.

Now, in order to fix the charge of positive discourtesy, uncivility, want of respect, or disrespect upon a writer, you must show that he exhibits disrespect for what is clearly entitled to respect. We never should use the term disrespect in describing one's attitude toward what is markedly evil or false. If, for instance, in an hour of temptation, a man should borrow the Divine words, "Get thee behind me, Satan," it would be ridiculous to upbraid him for disrespect toward Satan, for the simple reason that evil as evil and falsity as falsity are in no wise entitled to positive respect or intellectual homage. This is true of everything foolish or malign that the understanding may encounter in any field of thought. Indeed, it is only this that makes man man — his power to discriminate between good and evil, truth and falsity; and to accord his homage to goodness and truth wherever found, and to withhold it from evil and error in whatsoever high or popular places they may

have succeeded in ensconcing themselves. Every honest man recognizes this in life ; and there is no privilege he holds more sacred than his right to keep his conscience unbesmirched by unworthy subserviency to what is iniquitous and erroneous. What is true of life is true also of literature. The virility and fruitfulness of thought depend utterly upon the freedom with which the mind can fearlessly approach any subject, and without let or hinderance take facts or principles just for what they are worth ; acknowledging the value of all that is good and true, and steadfastly withholding respect from everything false or evil, in man or institution or doctrine, however it may glitter to the public eye, or however precious it may seem to men's carnal affections. When, therefore, you say that a writer speaks disrespectfully of the old soldiers, it is incumbent on you to prove conclusively that he impugns some quality in their character worthy of respect, or has treated in a derogatory manner good work that they have done in the past, or is discourteous to them in some good and useful endeavors they are now making, or in some other way asperses that which is valuable and laudable in them. For not only has the day gone by for requiring the author to be a snob, and "to admire mean things meanly," but it is his undoubted privilege to unearth and expose to public view all false principles that concern the public weal. It is his unquestionable right, and may well become his duty, so to hold up human follies that the smile of humor may pave the way for saner thought, or so to castigate human iniquities that the least spiritual may profit by the spectacle. It implies no disrespect to a good man to show him what still remains of evil in him, that he may see it and put it away. It implies no disrespect to the good and truth and use which men have exhibited at one period of their lives, to criticise freely the mistakes into which they may have allowed themselves to be betrayed at another.

You will pardon me when I say that the half-dozen real errors you have committed in your article on "An Error Magnified" seem all to have had their origin in your failure to take my editorial seriously. For example, you clearly miss the purport of the editorial when you say, "In drawing a lesson of the supreme value of the arts of peace," etc. Now, it was no more my object to celebrate the arts of peace than it was to condemn the art of war. The subject is given in the heading. The words "Stale Patriotism" have a certain definite meaning. Patriotism is a virtue of

vast significance to the body politic, but like all other virtues its tenure is based on continuous use and cultivation. The moment it ceases to be a present, productive quality it loses its life, and like all things finite is given over to decomposition and death. Any natural virtue is liable thus to become stale. For example, I know a lady who many years ago built a beautiful church at great cost. No doubt her generosity was sincere enough at the time, but she stopped there, and left the constant and current support of her church to others. Her voice continued the most potent in all movements of the society, but doing nothing from year to year in view of her first unusual effort, her generosity became a stale quality hurtful to herself and an insuperable barrier to the progress of what might have been one of the strongest churches of the West. The human mind is prone to the effort to bank on virtues as chronic endowments, but the effort is always disastrous. The lesson is taught for all time in the dramatic miracle of the manna. As a present nourishment, the manna was a heaven-descended, life-imparting gift, but when it was held over to the morrow, expressive of distrust in the Lord and of confidence in one's self, it bred worms and stank. This is true of all life which the Lord gives to man; it is preëminently true of all those natural virtues which of necessity are much mixed with transient enthusiasms and personal motives. How patriotism can become stale, and breed worms and putridity, no one needs to be told who has studied with adequate diligence and intelligence the facts of our pension system, the common claim that office is to be regarded as a reward rather than as a sacred trust to be conferred only on men who are strictly fitted for the use, the false ideas and ideals of national glory that are held up to our youth, the thoroughly immoral sentiments concerning gratitude and bounty often paraded by voice and pen for political purposes, and the persistency of prejudices and passions that seek to embitter the minds of the rising generation respecting a cause which is as totally a thing of the past as is the War of Independence or that of 1812.

While social reformers are casting around for external causes and external cures, it is the prerogative of the writer who thinks from doctrine to hit the target in the white if possible, and suggest to the man of the church the principle from which the evil emanates and the lines along which alone a sufficient remedy can be found. My editorial was in no sense a stricture upon people, but

simply the setting forth of a principle. The meeting of the Grand Army was merely a peg to hang the lesson on. The article itself was written before the encampment convened, and hence the number of interrogation points. It makes no assertions as to facts, these being within easy reach of every candid inquirer, but it is out-spoken and clear as to principles, because these are backed by the omnipotence of spiritual truth.

Let us now examine the second sentence which seems to you to contain an error, or at least to express disrespect for something that is worthy of respect. "They [the members of the G. A. R.] are entitled to a certain amount of indulgence in the dotage of reminiscence."

Let us get the sentence as it stands in the text:

We confess that we see no objection (when selfish political and pension intrigues are absent) to the soldiers meeting together in social confab and talking over times that are gone. Like all other men who are growing old, they are entitled to a certain amount of indulgence in the dotage of reminiscence.

Where, pray, is the error or the disrespect? Are soldiers entitled to no indulgence in the dotage of reminiscence, or is the dotage of reminiscence something which it is improper to mention in connection with members of the Grand Army of the Republic? We shall see.

No physiological truth is more apparent than that in the career of the man who lives upon the earth to a good old age there are three great stages of about equal length. For the first twenty-five or thirty years, he has the buoyancy of one on whom the earth seems to have placed no shackles, for the vital forces operating in his growing and expanding muscles and brains are clearly in the ascendant. Then follows a period when the vital forces seem to be nicely balanced with the power of the earth to drag down, and for another twenty-five or thirty years the maturity of life is, so to speak, an elevated plateau on which the man lives and acts comparatively *in statu quo* in the equilibrium between the vitality in his organism and the inertness of nature without him. Finally, there is a third period of similar length, when the power in the dead earth gradually but steadily overcomes the vital forces, and the aging man is remorselessly drawn down to the dust out of which he was taken. These physical changes of ascent, repose, and decline find their exact correspondence in the processes of the mind. The child and youth are full of the elastic spring that

makes life a gleeful progress, and they paint the future with the rosy hues of anticipation. To childhood all things seem possible, and its mental resources are extravagantly expended in building castles in the air. Hence, ideal and impracticable hopes and dreams indulged in to excess are the mental vices of the early stage of life; and the corrective lies in concentrating the mind upon and training the faculties for some definite, practical work of the world. In the second stage the mature man finds his delight in the present. He becomes engrossed in what he calls the business of his life, and all things above and below and round about are made to lend themselves to the success of his schemes. The mental vices of middle age are moral hardness, intellectual immobility outside of what is "practical," the arrogance of ambition, the intolerance of opposition, the conceit of wealth and power, and contempt for those who fail. It is at this period that the mind becomes confirmed in its religious and political prejudices, its avarice, and its animosities. The remedy lies in gaining larger views of life and humanity, in exalting the delights of the affections, and in bringing the whole plan and work of the world into subjection to the law of use. Last of all, in the third or declining era of life, as the body stiffens and settles by degrees, the mind also sags in its timbers. It no longer possesses the vivacity and tenacity of youth, or the strength and concentration of its prime; it can neither so well gather fresh facts nor master new situations. Therefore, it goes back into the past, and makes use of the stores of young memory and the conserved strength and confirmed principles of manhood. It has passed the natural eras of anticipation and active present realization. Its era is the age of reminiscence. No fact is more patent than this; and by consequence where the eye beholds no spiritual prospect, old age is sorrowful and pitiful beyond description. The doctrines of the New Church crown it with glory, because the natural man's extremity is the spiritual man's opportunity, and the setting of the earthly sun is synchronous with the dawning of a heavenly day.

But we are now dealing with the processes of the natural mind. As years increase it travels back and is disposed to live in the past. Like all other things natural, the value of that past lies in the use man makes of it. He may employ it to confirm himself in goodness and truth, and thus make himself rational and spiritual, or he may use it selfishly to fix in himself the prejudices and hatreds

of his earlier years, and so bind himself to the prison floor of the carnal and external. Now, when it is said that a man who is growing old is entitled to a certain amount of indulgence in the dotage of reminiscence, what is meant? Let us get at a clear-cut definition. Perhaps we can do this best by eliminating from reminiscence all that does not come under the idea of dotage. Glance at a soldier's possible uses of reminiscence in respect of the civil war.

There are a great many of the old soldiers who have gone back to the times and scenes of the war, and have drawn from their memories exact outlines and details of battles, camp life, marches, and other circumstances of the campaigns, and have given them to the public. As a result, we have a large and varied literature concerning the facts of the war of incalculable value to every serious and accurate student of the subject. This is what we may call a scientific use of reminiscence.

There are other writers, much fewer in number, of whom Col. Higginson is a good type, who have sent their minds reflectively into the times of the war, and from their experience and observation give us really helpful hints toward an understanding of the principles that were involved, and the social and moral effects of the struggle. This is clearly a philosophical use of reminiscence.

And again there are others who go back to that crucial period, and find in all its antecedents, accompaniments, and consequents confirmations in favor of the Divine Providence, and abundant grounds for unstinted thankfulness to the Lord for his goodness and for encouragement respecting the nation's use and future. This is undoubtedly a religious use of reminiscence.

But in addition to the scientific, philosophical, and religious uses of reminiscence, there still remains another sort of utilization of the past which is not to be altogether disallowed. Diversion is a necessity alike in youth, in maturity, and in old age. At the very beginning of his treatment of the subject of recreation in the "Doctrine of Charity," Swedenborg specifies, as among legitimate diversions, "conversations, with discussions of diverse public, private, and domestic subjects." What is more common, as men grow old and especially when they meet the companions of other days, than for them to dilate again and again upon the striking scenes of years gone by? A certain amount of this purely natural revelling in recollection is allowable; nevertheless, at its best it

is but a fond and weak delight in the past, or "the dotage of reminiscence." For its ground is entirely sensual, and like all diversion easily runs into excess and evil. The habit of living in the past is fraught with much harm to the mind. Like restless anxiety about the future, it displaces confidence in the Lord's providence in the present, and throws a man out of joint with the palpitating interests of the environment and associations in which his lot is cast. The remedy for the mental vices of age lies in a determined effort to keep up an interest in living issues, in cultivating and ripening habits of helpfulness, in a large and generous attempt to understand and appreciate the good qualities of the rising generation, in the willingness to be helped by younger men, and above all in the constant endeavor to live in the spirit and so internally quaff the waters of perennial youth.

Old age has its obligations as well as its privileges; and its duties, its possibilities, and its weaknesses are as free for rational discussion and illustration as the characteristics of any other period of life. And by consequence, to charge a writer with disrespect for alluding to the excessive fondness or dotage of reminiscence, when the allusion is strictly germane and tributary to the discussion of the theme in hand, strikes me as about as pertinent and dignified as it would be to accuse him of incivility were he to say that one growing old was justified in walking with a cane or had abundant excuse for taking a nap of an afternoon.

Peoria, Ill.

S. C. EBY.

"I KNEW a man of moderate education in the world, and after death I saw him and spoke with him in heaven, and I clearly perceived that he spake as an angel, and that the things which he said would be imperceptible to the natural man. The reason was, that in the world he had applied the precepts of the Word to life, and had worshipped the Lord, and therefore he was raised by the Lord into the third degree of love and wisdom. It is important," it is added, "that this elevation of the human mind [according to the three degrees of altitude,] should be known, because the understanding of what follows depends upon it." (D. L. W. 238, 239.)

DOCTRINAL STUDIES.

THE FORM OF THE EARTHS IN THE SPIRITUAL UNIVERSE.

BELIEVING that many receivers of the heavenly doctrines entertain vague and indefinite views respecting the spiritual world, and especially the earths there inhabited by spirits and angels, we desire to call attention to the fact that Swedenborg frequently speaks of the spiritual *earths* in the spiritual universe, and notably in his work "Earths in the Universe," as being habitable *places*. But there seem to be several reasons why these habitable places have not been regarded as veritable *worlds*, similar in appearance to our natural earth, but by certain modes of thought, resulting from a peculiar course of instruction, some have conceived an idea of the heavens being "planes," in altitudinal order, having for a base an interstitial plane, called the world of spirits. These "planes" are thought of as horizontal "extenses" or "expanses" suspended in the spiritual atmospheres by laws unknown in the natural world, and that those planes possess mysterious powers of expansibility and contractility, with indefinite boundaries or terminations; and without sufficient ground, land, or earth for a spiritual dove to rest the sole of her foot upon; and this, too, notwithstanding the many descriptions in the writings of places provided for the vast multitudes of spirits and angels who dwell there.

But we should know that extenses, expanses, or planes are terms which apply to our material earth in the same sense as to spiritual earths, and that spiritual planets, orbs, spheres, or earths may be geographically divided and subdivided into grand divisions of kingdoms, quarters, and provinces. Hence there are the celestial and spiritual kingdoms, and a middle or central division, and the east, west, south, and north quarters which embrace the whole earth. It should be known that a spiritual *planet* or *globe* (S. D. 144, 145) is encompassed

with atmospheres "increased in density by discrete degrees, even to the angels of the lowest heaven ; . . . and hence that angels of the highest heaven live in a pure aura, the angels of the middle heaven as in ether, and the angels of the lowest heaven as in air ; *beneath these atmospheres* in each heaven are the *earths* in *which they dwell*." (D. W., last paragraph.)

The external appearance of a spiritual earth is wholly like the natural world. Lands, mountains, hills, valleys, plains, fields, lakes, rivers, springs of water are to be seen there, as in the natural world ; thus all things belonging to the mineral kingdom. Paradises, gardens, groves, woods, and in them trees and shrubs of all kinds, bearing fruit and seeds ; also plants, flowers, herbs, and grasses are to be seen there ; thus all things pertaining to the vegetable kingdom. There are also to be seen there beasts, birds, and fishes of every kind ; thus all things pertaining to the animal kingdom. Man is there as angel or spirit. The only difference is that things in the spiritual world are not fixed and settled like those in the natural world, because in the spiritual world nothing is natural, but everything is spiritual. (D. L. W. 321.)

With this authoritative assurance of all these objective forms, can we conceive of a spiritual world in any other form than a globe ? Swedenborg generally refers to it as an "earth" ; occasionally a "planet," "orb," or "globe." All of these names when thought of, naturally assume in the mind the shape of a sphere, and preclude the mere abstract idea of atmospheric extenses or expanses. In confirmation of the above we refer to S. D. 5240, where some of the scenes of the last judgment are described :

It should be observed that all these [several positions occupied by multitudes of spirits] taken together were spread out not in a plane but in a *globe* like an earth.

And 5244 :

After this I was brought away beyond that circuit where the Mohammedans were, to the gentiles who were towards the east ; to whom I was brought downwards according to the *slope* of a *globe*.

The Swedenborg Concordance, referring to L. J. (*post.*) 26, translates :

All the circuits taken together are not extended into a plane, but into a *globe*, like the earth ; wherefore, when I was conducted to the gentiles I descended by a declivity.

Furthermore, S. D., Vol. IV., contains several maps delineating the four quarters and middle divisions, with various localities of mountains, lakes, seas, gulfs, etc., very much as a geographer marks certain objective localities. If these maps are carefully studied with the descriptive texts, the student will find it easy to conclude that the author is describing a spiritual *globe*.

JOS. HARTMAN.

[It will be noticed that Mr. Hartman finds support for his view in certain passages in the unpublished manuscripts concerning scenes in the world of spirits. We are expressly told in various places in the published works that the heavens are expanses, as in N. J. D. 4, and T. C. R. 260, where it is said that "the heavens are expanses, one above another." Perhaps, when we read in A. C. 6926 that the spirits from one planet "form as it were a globe," we see why this language is found in S. D. 5240 and 5244, and on page 40 L. J. (*post.*). EDITOR.]

THE CONCORDANCE.

WITH the issue of the fifty-ninth part, the Rev. J. F. Potts has brought his great work through the third volume, and the letter "J." This is scarcely half way, and we may therefore expect four volumes more to complete the work, making seven in all. The work has received only praise from the beginning and maintains the same degree of thoroughness with which it began. Mr. Potts must sometimes be puzzled to know under what English word to place a Latin one when it bears several meanings, and sometimes others might decide otherwise. Thus the Latin *jus* is brought forward under "jurisdiction," but this word appears only four times in the passages cited, while "law" appears eight times ; but he evidently means to give to "law" its due place under the Latin *lex*. Subscribers should hasten to bind their volumes, for they can use them much more easily, and we hope that new subscribers will be found at this point.

BOOK NOTICES.

FROM ABRAHAM TO DAVID. By HENRY A. HARPER. New York : Macmillan & Co. 1892. pp. 235. \$1.00.

THE Rev. H. A. Harper is well known as the author of the work, "The Bible and Modern Discoveries," issued by the Palestine Exploration Fund. He has here put a portion of the information contained in that book into compact and very attractive form. His modest preface states that he has written especially for the young, but older people need just the information that is given here, and Mr. Harper's extensive acquaintance with life in the Bible lands has qualified him to write a needed book. "Did it ever occur to you when reading the Old Testament," he asks his reader, "that the books are chiefly biographical—a series of word pictures of the lives of men, some great, some good, many bad?" As a specimen of Mr. Harper's definiteness of description, we quote from what he says of David :

There descends the hill to meet Goliath a young man, the bloom of youth on his cheeks ; his long red hair hangs in clusters on his neck, his dress is white ; one end of the shirt-like garment is tucked into his girdle, which is of skin or woven goats' hair ; on his head a simple "kefiyek," a square of linen bound round the head by a cord of camel's hair, the ends loose and waving in the air as he descends the slope : for arms he has a sling — a small, flat piece of woven goats' hair, attached to which are cords of the same material ; by his side hangs his scrip or bag, usually suspended from the girdle, sometimes thrust into the bosom where the shirt opens.

Mr. Harper says that Rachel, when first seen by Jacob was under ten years of age, "for after that age girls never go alone," and so Jacob promised to serve seven years for her. He makes the common mistake of saying that the body of Joseph was buried at Machpelah. He explains how it is that the Sultan's curiosity to know how the interior of the mosque over that cave looks led him to order a photograph, and states that the Palestine Exploration Fund got a copy of it. He remarks as to the "fine-twined linen," that some of the ancient manufacture has been found, having "in each inch 152 threads in the warp and 71 in the woof." He enters

minutely into the march of Israel from Egypt, and the crossing of the sea. He cannot accept the plain teaching that Jephthah put his daughter to death as an offering, but believes that she became a vestal.

The book is the most readable and instructive account of the events from Abraham to David that we know.

THE INTERPRETATION OF NATURE. By NATHANIEL S. SHALER.
Boston: Houghton, Mifflin, & Co. 1893. pp. 305. \$1.25.

A VERY suggestive and significant book Professor Shaler, of Harvard University, has made of his essays on the "Appreciation of Nature," a history of scientific investigation; "Critical Points in the Continuity of Natural Phenomena," or examination of causation; "Place of Organic Life in Nature," or development of self-consciousness; "March of Generations," or production of man; "Bond of the Generations," or institutions; "Natural History of Sympathy," or evolution of altruism; and "Immortality of the Soul," or its probability presented. He is very hopeful when he says, "It seems to me that the naturalist is most likely to approach the position of the philosophical theologian by paths which at first seem to lie far apart from his domain." He seems to have a very clear idea of the development of self-consciousness. He condemns the extravagance of death customs by declaring that Mount Auburn has cost more than Harvard University. He believes that the clergy must do the work which the scientist approaches but must leave undone. He deprecates mere science in education to the exclusion of ethics. And he has strong words as to immortality:

It appears to me less difficult to suppose the capacities of an individual mind to be perpetuated after death, and this in a natural manner, than to explain the phenomena of inheritance which are clearly indicated in the organic series. . . . I cannot help looking upon absolute death, that kind of passing away which would leave organic life quite without issue, as in a way offensive to my understanding, and in a measure out of the observed order of phenomena. . . . It is for those who approach the problems of life on other paths to apply the truths which the study of nature affords in all that relates to the moral conduct of men. It is for them to gather the evidence in support of immortality and to enforce the view upon mankind.

THE SECRET OF CHARACTER BUILDING. By JOHN B. DEMOTTE,
PH.D. Chicago: S. C. Griggs & Co. pp. 130. \$1.00.

IN this little book the author, no doubt with Drummond's great example in mind, has sought to impress his reader with the need

of training the body to obey the laws of nature as a necessary means of gaining a good character or habit of mind. He is very interesting in his treatment of the psychology of his subject, and scarcely less so when he moralizes. The upward way requires, he says, four conditions to be met: 1. A determination to go that way; 2. A sincere regret for the past; 3. Forgiveness for that past; and 4. A thoroughly developed physical basis, obedient to and in perfect harmony with the aspiring soul within. This is not the whole process, but it is good teaching as far as it goes, and is presented forcibly and persuasively.

IN SPIRIT AND IN TRUTH. Boston: Geo. H. Ellis. 1893. pp. 163. \$1.00.

HERE are seven essays by as many Unitarian clergymen, and Rev. James De Normandie, of Boston, writes the Introduction in which he uses often the term "Free Church," as if that were the designation to which this volume contributes a definition. The essays are all of excellent literary quality. Rev. G. C. Cressey writes in a positive and constructive way of "The Philosophy of Religion"; Rev. L. D. Cochrane treats of "The Revelation of God in Nature"; Rev. W. W. Fenn's subject is "The Bible as Literature and as Revelation"; Rev. F. B. Hornbrooke completes this topic with "The Thought of God in the Bible"; Rev. S. M. Crothers treats of "The Revelation of God in Man"; Rev. Albert Walkley writes on "The Christ" in a way which is brilliant and yet indefinite, and we wish that he and the others had reduced their thought into summary form before they closed. The last essay is from Rev. John Tunis, who makes a very intelligent plea for a liturgy, a Unitarian one, but a book of rites.

The African and the True Christian Religion is a little pamphlet in review of Dr. Wilkinson's book of that name by the Rev. L. P. Mercer, and is published by the Western New-Church Union as the beginning of a "World's Congress Series." A kindly greeting is given at the beginning to ministers of the African Churches in America. Dr. Blyden, of Liberia, is wisely cited in addition to Dr. Wilkinson.

WE have received from the Academy Book Room, 1821 Wallace Street, Philadelphia, two pamphlets, of which one contains "Lessons in Anatomy on the Ear and Nose," and the other is a record of Teachers' Meetings for informal discussion of matters arising in their work.

THE NEW CHURCH.

CHURCHES OR DEBATING SOCIETIES.

THERE is a tendency with us all to leave practical matters and the doing of hard work, for discussions of interesting points of doctrine. A minister once remarked that he could not yet call his society, which had lately been formed, a church, but a club for discussing doctrines. Every minister knows that there is an anxious time with every one who receives our faith till his absorbing love of doctrinal study gives way to an equally strong love of work for the cause — the inward work of self-correction, and the outward work of apostleship. In the present age perhaps we never escape from this debating tendency out of which little that is useful comes, and which indeed puts us rather farther from practical work.

We were reminded of this in reading the account of the recent meetings of the New-York Association. It occupies a very responsible position. It has a very central and promising field. Yet it employs no regular missionary to cultivate its field, maintains no headquarters, and raises but a small sum for general work. Its societies are by no means idle. Its ministers are devoted to their work. And yet, as compared with the Associations in Massachusetts, Pennsylvania, Maryland, Ohio, Illinois, or California, it does very little, hardly more than Michigan, which is much weaker every way.

It is evident that its meetings should be made as practical as possible, that useful measures should be brought forward, and that advancing steps should be taken as fast as ways and means can be found. But at two recent meetings the question which has been most discussed is as to the employment of women as missionaries and in other public capacities. No such women are in view and there are no funds to pay them; the matter was simply debated, and apparently the time of the Association as a working body was used to no purpose.

PHILOSOPHICAL LITERATURE.

THE publication of a work like "The Human and Its Relation to the Divine," which attempts to unite philosophy with religion by

means of examining both from our point of view, drawing out from the conclusions of philosophers what is in harmony with the Sacred Scriptures, when spiritually understood, and so finding firm ground in reason for a system of thought, has been an experiment scarcely tried before, so far as we know, by any of our writers, and therefore it seems well to publish here anonymously a few extracts from those whose judgment has been spontaneously expressed to the writer in private letters.

One of the most noted Congregational clergymen in the country has written :

Let me tell you how much I have enjoyed the book and been instructed by it. It seems to me an admirable treatise on an important subject.

A theological professor, an Episcopalian, wrote :

That your position is the sound one I feel sure, because it is based upon the tangible, concrete method of God in history. We have learned to know God through Christ. This was the argument to a world atheistic and agnostic in the early centuries. I have been impressed with the skill with which you have arrayed the imperfect formulas of all human thought, and the contrast between them and the living ways of God.

Only one more extract will be given, and this is from a Baptist clergyman who is widely known as an author :

I fear I do not possess the philosophical mind, for I have hitherto found it a task to read in that direction, but I can assure you that it has not been so in this instance. Your book is written in such pleasant style, is at once so profound and clear, shows such wide reading, and altogether comes to such welcome conclusions, to which the argument leads naturally and inevitably, that my own mind has been cleared and held closely from first to last. I cannot help feeling that your contribution is important far beyond what the modest size of the volume would indicate.

After the elimination from such expressions of all that is personal there seems to remain a distinct assurance that such work as this can be done with benefit to a large class of thoughtful people, and that there is a certain demand upon our writers for such literature, since only they are in a position to do such work.

SALE OF A LIBRARY.

AN unusually good opportunity to secure some of our older and rarer books is offered by the sale of the library of Rev. B. F. Barrett. A list will be sent by H. F. Newhall, 533 Drexel Building, Philadelphia.

THE RELIGIOUS WORLD.

. THE comparative failure of Christian missions with the more intelligent heathen is thus explained by the Rev. Edward White, a leading Congregationalist of London, in the *Christian World*:

(1) To the persistent presentation of the doctrine of the Divine nature in the thoroughly cold-blooded *anti-Scriptural* form of the Athanasian Creed, or of theological systems which tamely adopt its unscriptural statements without its anathemas. In the Apostolic writings there is indeed a clear assertion of the existence and Divine nature and incarnation of the Logos or Word of God; and of the existence and activity of the Holy Spirit of God both in nature and grace. But there is no registered Apostolic assertion respecting the unity of their "substance" or essence, or their "Equality," much less any demand for the acceptance of a long series of theological definitions as to the Son and the Spirit, to be demanded from beginners in the Christian faith. And so long as Romanists and Protestants obstinately persevere in forcing these fourth century phrases and definitions and anathemas respecting "One Triune God" on Jews, Moslems, and Hindoos, as *elementary lessons in Christianity*, just so long, I think, will Christianity be generally rejected by Jews, Moslems, and thoughtful Hindoos. I believe there is scarcely one large congregation of converted Mohammedans in the whole world. And there is little wonder that they have refused to the last to accept the Christianity of the fourth century. But the responsibility lies with the European Christians who enforce this, as well as that other frightful invention of the endless torments of the unsaved heathen.

(2) The second hindrance to the spread of Christianity in India, lies in the inability or unwillingness of so many to acknowledge, or even recognize, the grace of God acting already in the souls of some of the "unchristianized heathen."

And (3) the last hindrance I take to be the too cold, speculative, dogmatic, intellectual, and unpractical form which is assumed for the most part by Protestant Christianity. The Asiatic nature is full of passion; and in the sacred Scriptures we see how an outlet was provided for this passion, both in the worship of the Old and the New Dispensations. But modern Protestantism is half dead with ecclesiastical intellectualism and cold formalism, and therefore Asia cries out for expression and warmth in worship.

. IN the *Arena* Dr. George C. Lorimer speaks of the old statements of faith:

These documents, with whatever excellency they may be accredited, were prepared by fallible men — some of them, indeed, exceedingly fallible — who were hardly qualified in their day to define the faith of Christ for the guidance of future ages, and were adopted in most cases by meagre majorities. Why we should suppose their statements are to be regarded as infallible, and why thinkers of our

time should be strictly held to their formulæ, is something that no one has yet had courage or intelligence sufficient to explain. What right has any body of men to insist on conformity to a creed prepared by beings like themselves, even though it has been venerated for a century or two? Who is Melancthon, and who is Luther, and who are the Westminster divines but "men by whom we have believed"? But are we bound to their word, or are we strictly held to the Word of our common Lord and Divine Teacher? Is Chillingworth's cry, "The Bible, the whole Bible, and nothing but the Bible the religion of Protestants," a mere illusion? It certainly is, and the sacred idea concerning the right of private judgment, if the withered hand of men long dead is to hold the brain of the present in the grasp of death.

**** THE** President of Harvard University in his annual report used strong language in regard to the pecuniary assistance given to theological students. There is another side to the subject, namely the practical one, but we do not enter upon it:

Nothing is now wanting to the establishment of the Divinity School on a genuine University basis, except the raising of its tuition-fee to the level of the fee in all other Cambridge departments of the University, and the reduction of the amount of beneficiary aid given to each applicant. The Divinity School is the only department of the University which gives to every acceptable applicant for aid money enough to meet the small tuition-fee — \$50 — and to pay for board, lodging, fuel, light, and washing. So long as this is the case, the School will not command the respect which the other professional schools of the University command, and it will not contend, as it might, against the common impression that members of the clerical profession are semi-pauperized — in their early years by the habit of accepting complete support during the long period of education, and in their later by half-fares, free admissions, gratuitous services from physicians, special discounts from tradesmen, and spasmodic gifts from their churches instead of punctual payment. The great need of the clerical profession in the modern world is to get placed on the same self-respecting footing as regards education and compensation as the medical profession or the profession of teaching. It should be said on the other hand that the Harvard Divinity School is supposed to be the only theological school in the United States at which any tuition-fee at all is exacted.

**** THE** rapid progress of science in regard to the future life may be seen from the following, which is found in the "Proceedings of the Society for Psychical Research," Vol. VI., p. 63:

I believe that telepathy, the transference of thought through other than sensory channels, exists both as between embodied and disembodied spirits. I hold that there is a continuous series of manifestations of such power, beginning with thought transference experiments and hypnotism at a distance, proceeding through experimental apparitions and apparitions coincident with crisis or death, and ending with apparitions after death — results in my view of the continued exercise of the same energy, by the spirits of the departed.